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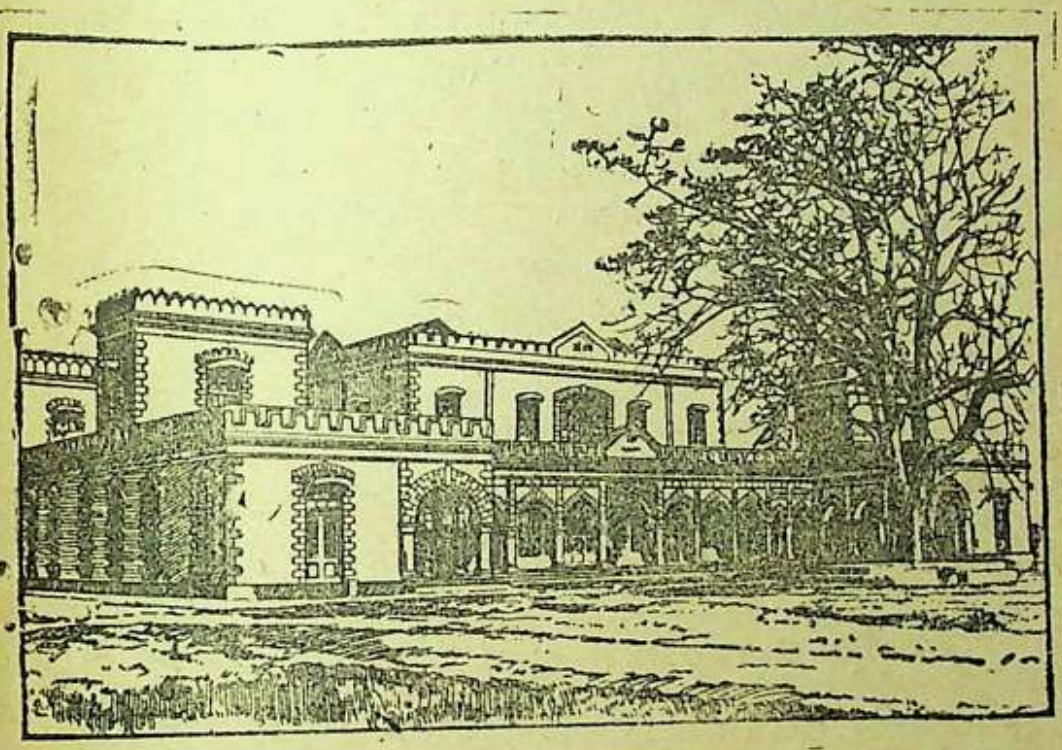
THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

BAISAKH 1974 AND APRIL 1917



We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country. *The Indian Spectator*.

As a rule its articles afford interesting reading, and its contributors are men who may claim to be heard.—*The Hindustan Review*.

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The Gurukula Samachar.

Motto I :—By force of *Brahmcharya* alone have sages conquered death —*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependant on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

Our Annual Fair.

By Prof. T. D. Gajra, M. A.

Dates of the Jalsa.—It is the month of February. We go out for the usual evening stroll. Heaps of straw and thatch are seen on both sides of the main road leading to the Gurukul. And in a few days rows of huts are erected. All is ready for the annual fair. The Jalsa is announced to take place on the sixth of March. But that does not suit the Gurukul guests. And so the Jalsa is postponed to the 6th of April. During Easter holidays can the pilgrims muster strong. The month of March rolls away quickly. On the very first day of April there is seen an unusual activity in the Gurukul atmosphere.

Apprehensions owing to difficulties of traffic. There is apprehension in some souls that there will be less visitors this time than usually,—not altogether unjustifiable apprehension, this. For why ; do not the railway authorities discourage people from taking journeys that they (the authorities) think to be unnecessary ; and of late have not the difficulties of traffic increased tenfold ? But no. Love can overcome all obstacles. And the lovers of

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Gurukul cannot be kept back by difficulties of travels. Pilgrims are seen even on the 3rd. More come in on the 4th, and still more on the 5th. But still the state is not satisfactory.

The 6th of April.—The 6th day of April dawns. And some of us travel to the Hardwar railway station.

At the Hardwar railway station.—The Hardwar-passenger is anxiously awaited. Soon the bell rings—ding, dong, ding. The train whistles into the station. It is overcrowded. The passengers get down. "We want to go to the Gurukul." "Welcome sir," cry out the '*sewaks*' (volunteers), "there is *gari* arrangement for you. You may leave your luggage here. It shall reach the Kul safe. Or you may engage a coolie ; there are so many of them present here, and go with him on foot, walking and talking." So many get into garries, tumtums (perhaps a corruption of tandem), *tongas*, rattling *ekkas* and creaking bullock carts.

The way to Kankhal.—We prefer to go on foot. The garries rattle off over the macadamised road leading to Kankhal. Soon the canal bridge is crossed, Mayapur garden is reached, and in half an hour the Kankhal Chowk is reached. While passing through the street of irregularly placed slabs of stones the *garries* make a peculiar rattling noise, jarring enough, but not altogether devoid of music. They bump and jolt over the slabs. The pilgrims feel the shocks painful; but not altogether painful, there is a pleasure in the pain. "The garries will take us to our beloved Kul ; will they not ?" "Yes, they will." And so the garries go on. And soon they reach the Daksh-ka-mandir.

In the Ganges bed.—Crossing the wooden bridge the pilgrims find themselves in the Ganges bed. A vast sandy plain opens before them. The garries drive through the Thandi Sirak. But the foot travellers take a shorter route. They go over the boulders, over heaps of sand, and through clouds of dust. They mind not

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these difficulties ; nothing deters them. Soon the second bridge is crossed and so the third too. This is a floating bridge, built of boats placed side by side, and it is also the longest that one comes across while going to the Gurukul. The pilgrims paying their toll here proceed onwards.

The Jhanda.—Soon the Jhanda (Gurukul flag) is sighted waving a hearty welcome to the tired travellers. Now we travel over a more comfortable road. There is dust enough even here, but on the whole it is far more convenient than the sandy and stony Ganges beds. Walking a few steps we see a finger post pointing the road to the Gurukula. "Good, that it is there, else we might perhaps have missed our way."

In sight of Gurukul grounds.—A few more minutes' march brings us in sight of Gurukul grounds. A barbed wire marks the boundary of Gurukul *bhumi*. There is parting of ways here, three roads going in three different directions, and three finger posts are placed there. The left road taskes one to Gaushala and Sanrakshak (guardians') camp, the right road goes to tin sheds, and the central road which is the right road for us to take is meant for foot travellers. It is enclosed by a gate rudely made of staves of wood. The arrangement is sufficiently self-explanatory for the intelligent, but for the less gifted there is stationed here an officer, one of the Gurukul sewaks, to explain the whole matter in details. Well then we take the central road. It is the best road in the Gurukul.

On the royal road.—It is covered over with green grass and is free from dust. It may well be called the royal road. On either side of it and very near to it there is a row of systematically planted trees while in the distance there extends the wild, naturally beautiful forest. On the left, a long way off is seen the blue Shiwalak modestly peeping through the trees. On the right the forest trees mark the bounds of our vision. Some of the *pallas* trees have put on fresh red flowers, showing that the spirit of

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the universe never grows old, but is always regenerative. A few birds seen here and there on trees, singing their sweet songs, make the scene altogether lovely. Lingeringly we walk through this road till we sight the last triumphal arch. Passing under it the pilgrims are greeted by rows of thatched huts, their resting place.

In the camp.—One row of huts is reserved for the Punjabis, another for U. P. ites; in front of a third is placed a poster over which are written the words, Sindh and Baluchistan, a fourth row still is meant for Madrasies, a fifth still for Rathors of Rajistan, and so on and so on. As we proceed a little further we find on our left two rows of huts, extending from west to east and fronting north and south.

The busy book stalls.—"Arya Book Depot," "Star Book Depot." These words are written in large letters on pieces of cloth. And there are crowds of customers standing outside the huts. "Have you got any good books on Vedic Dharma?" "Yes, here is the Satyarth Prakash, the Sanskar Vidhi, and the Panch Maha-Yagya Vidhi; which will you have?" "Any books suitable for ladies?" "Yes, so many. Would you like to have Sita Charitra, Bharat-ki-Vir aur Vidushi Istryan, Grah Prabhand? We have biographies, too, in stock—Dayanand's life, Gurudutt's biography, Lekhram's life story and many others." Thus you see the buying and selling going on here, bargaining, and higgling haggling for commission. These booksellers are indeed very busy these days. And it is a special feature of this fair, these book-stalls. Rather than spending money on fripperies and fopperies the pilgrims purchase books that are both profitable and elevating. We walk through this book-bound street; and as soon as we reach its other end our noses are assailed by rich odours of hot clarified butter, hot sugar solutions, and spices of all sorts, chillies, black pepper, ginger, cloves, nutmegs, and what not.

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The confectionaries.—And in front of us stands a row of confectioners' shops. There are ladoos, peras, sweet cakes, spiced cakes, puries, kachouries, pakoriyan, kabuli chhola and golguppa—all nicely arranged tempting the people. One's mouth begins to water seeing all these dainties, so invitingly arranged. There are crowds of customers here too. But we shall not wait here for long. These do not form our speciality. We could get these things, plenty of them, elsewhere. So we turn back our steps, and once more passing through the book bazar we come to the main road. And proceeding towards the south we pass by the inquiry office, the post office, and the camp-manager's office. We find the usual crowd of pilgrims standing at each of these. Without disturbing these officers we pass through the second triumphal arch, the Gurukul main gate, and turning to our left we go straight to the pandal.

The Pandal.—The pandal is erected on a rectangular, almost square plot. In the middle of the western side there is an entrance over which are written the words, "welcome welcome." We enter this entrance and walk through a sort of lane separated from the rest of the pandal by bamboo enclosures. The part of the pandal to our left is meant for male visitors. The right side is reserved for ladies mainly. The ground over which we now walk is slanting, getting lower and lower as we proceed till we reach an enclosed space which represents the pit in theatres. This space is meant for Brahmcharies. Here the ground is the lowest; and as we proceed we have to rise up a little. But the rise here is not gradual. It is an artificially constructed dais that is in our front. We take one step upwards. It is a small rectangular plot on which we now stand. In the middle of it there is the Vedi. The rest of the space is meant for Bhajniks and Pandits. One step more, and we get on another plot similar to the first, but a little higher than that. Here are placed a table and a chair in the middle. On both sides

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of it are sitting members of the governing body and other distinguished guests. But a few only can be accommodated here. So we take one step more and find ourselves on another rectangular but higher and more spacious plot. Here the ground is the highest. We take our seat [illegible]. From here we can command a very clear view of the whole pandal. The pandal is very tastefully decorated with mottos, buntings and Veda mantras—all work of the Brhama-charis. The ground on all sides slopes down towards the central pit, so that the whole takes the shape of a concave mirror and serves as a natural gallery.

The master of ceremonies.—In the programme on the 6th morningwe have havan. Professor Ram Deva is the master of ceremonies and controller of all meetings this time. He seems to be very particular about being punctual. But people do not turn up at the proper time. We have a while of weary waiting. But why be weary?

Let us travel back on the tide of time. The tide of time is ever forward flowing, they say. But no; it did travel back with Tennyson. So it may as well travel back with us too, yes go back over a small space of but two days. So we go back to the 4th of March.

Mr. Polak.—This day Mr. Polak visited our Kula. He was cordially received and warmly welcomed. In the evening he addressed the students. Mahatma Munshi Ram introduced him to the staff and the Brahmacharis as a member of the family.

You have most probably seen Mr. Polak and perhaps heard him too. He is a medium sized man and judging from his appearance middle aged. But he is quite youthful, ruddy and vigorous. His speech delivered here is short. It is more suggestive than expressive.

A stirring speech.—Let us hear him. "Students of the Kula, to you specially are my words addressed this evening. I am trying to work for India and feeling confident that you will one day be my co-workers, I, in the first place, want to draw your attention to the fact that patriotic

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life is always hard to live, hard it is everywhere, but harder is it in India than elsewhere. Remember that your destiny is high. You are to carry the torch of light to future generations. But if great is your destiny, equally great will be the sacrifices that you will be called upon to make. Don't you know how the hunter after the bird of truth sacrificed his luxuries, his comforts, aye his very life? And yet the bird of truth dropped but one little feather to him. The second task that you have to perform is to help your countrymen. There is enough work of uplifting the outcastes, of raising up the poor, of whom, there are so many in this your land of beauty, plenty and holiness. It is an uphill task; but be not discouraged. If the difficulties are great equally great are the examples before you to guide you on your way. Remember Mr. Gandhi. What secrifices had he to make. Remember your so many unknown and even ignorant countrymen in South Africa. They lived and some of them died for national honour. Be true to your traditions. Justify yourselves to future generations and so be prepared for sacrifice.

Some of you wish to be teachers, others preachers, and others still traders. But what will you teach, what will you preach, what will you trade in? Will you be teachers and preachers of books or of the word of life and God? Put yourselves the question and act according to the answer of your conscience. In connection with trade continue your indigenous small-scale hand industries which are more human rather than build huge monstrous mills that involve uncleanliness, drink and sweating.

And, lastly, remember there will come to you strong temptations to try you. But do not succumb to them. Escape them or rather manfully overcome them. Have no greed of gold, nor be pleasers of men. Remember 'Swadeshi' does not mean pleasing the lower self of your own countrymen. Swadeshi does not mean that you should make yourselves into Indian machines. No; Swadeshi

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means that you should work according to the true spirit of your country. And what is true Indianhood? Is it not even this—building up of the life of spirit? Bitter is the world's need for spirituality today. Europe is coming to it through blood and tears. Let not India pass through the same process Rather retain your spiritual religion which is your speciality and which is already yours. Let the holy Ganges always remind you of holy river of truth, and let the pure snow cliffs constantly call you to the high heights of purity. And so adieu."

Presidential remarks.—Mahatmaji while passing his presidential remarks expresses his faith in India's mission, "Yes, the atmosphere is overcast at present. But the troubles will pass away. And a time shall come when beloved India and brotherly England shall join hands together in the work of not only lifting up the empire alone but of regenerating the whole world."

6th morning.—And so the sitting closes. Mr. Polak goes away on the 5th. And we come back to the pandal to follow the proceedings of the anniversary. By now the *Pandits* and Bhajniks have turned up. A big havan is performed saturating the whole atmosphere with sweet smells. The havan over, a few Bhajans are sung.

A Sitting of the Sahitya Parishad—Then begins an annual sitting of the Sahitya Parishad. Prof. Ram Deva briefly states the objects and describes the work of the Sabha. (1) The Sahitya Parishad in the first place invites to its sittings learned scholars by whose speeches the audience are greatly benefited. (2). Secondly the Sahitya Parishad produces literature on Veda. (3). It tries to disseminate a knowledge of Sanskrit. (4). It publishes pamphlets both in Hindi as well as in Sanskrit. Therefore, should you all lovers of literature patronize the Sabha by purchasing pamphlets published by it. Nor should your sympathies stop here. You should yourselves help in the work of the Parishad."

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Mr. Krishnacharya.—Then Mr. Krishncharaya, M. A., Inspector of Schools, and a very great scholar of Sanskrit, is voted to the chair. Mr. Krishnacharya is a Madrasi gentleman, dark coloured and chubby. He wears a white turban and a white coat of a peculiar fashion and a scarf is wound round his neck and shoulders. He has a *tilak* mark on his forehead. His very appearance shows that he is a great Pandit. He is one of our distinguished guests this time; and now he calls upon Brahmachari Shishi Bhushan to read his paper on Van Bhat in Sanskrit. The paper will, I expect, be published, and so you can read the whole of it some other time. The paper read, a light discussion follows and the sitting closes with the president's remarks. We shall meet again in the afternoon at 1-30 p. m.

The Afternoon.—At 1-30 p. m. then the pilgrims meet again in the pandal. Now they are all fresh after having taken food and rest. And now when their stomachs are not empty and their heads not heavy with sleep, yes now more than at any other time are they fit to hear a serious sermon. And now Swami Satyananda gets up to address them, to exhort them to walk on the path of Dharma. Swami Satyanand is one of the most serious Sanyasins in the Arya Samaj. He possesses a peculiar grace of manner, a charm that is all his own. His voice is very sweet. He is a great favourite of the audience. He is welcomed to the stage with loud cheers. He takes his seat on the table and begins with reverence to God

A Sublime Sermon —"*Tapas*, so is it laid down in the scriptures, is the first step towards God-realization. Nay; it is essential even for attaining human happiness in this world.

Topas is of three kinds, (1) of the body, (2) of the tongue, (3) of the spirit. *Physical* tapas does not consist in mortification of flesh as is commonly understood or rather misunderstood. Nor is its inaction. It is in the first place the performance of daily *worship* both morning and evening.

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By worship, remember, I do not mean idol worship. Nor does worship mean travelling to the so-called places of pilgrimage, where so many evil acts are perpetrated. No; worship in the first place consists in the *service of man*. Remember, the human body is a living temple. Therefore have respect for high personalities and serve them with your bodies. The second tapas of the body is cleanliness. And the third is simplicity.

Utter always *truth*, and let your truth be such as injures no one; rather should it be such as is calculated to promote the well being of all. If you do this you shall have observed the *tapas* of the tongue,

The tapas of the mind consists in the first place in *Swadhya*—study of scripture. Scripture is the best company that you can have. It gives you courage. So it was that our ancestors were courageous; they could live as martyrs so long as they studied the scriptures. But as soon as they neglected the scripture the hedonism of Charvakyas began in our beloved Bharat and men were thenceforward afloat on the quicksands of scepticism and nihilism. Therefore once more begin the study of the sacred books.

The tapas of the mind consists in the second place in feeling calm and in *experiencing joy*. Remember the root principle of the Universe is joy; and remembering this rejoice."

And so the sermon ends. We have once again a few bhajans. They sing the audience into the religious mood.

Mr. Ratanlal's paper on Varn and Caste.—After this a paper on varn and caste is read by Mr. Ratan Lal. Mahatma Munshi Ramji, the beloved and revered father of the family and the greatest favourite of the audience, takes the chair. His coming to the stage is marked with the loudest cheers. After a brief introduction Mr. Ratan Lal begins to read his paper. It is a recondite piece of erudition; this paper. But it hardly touches the heart of

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the problem, much less does it suggest any practical way of lifting up the depressed classes. Mr. Ratan Lal begins by summarily disposing off the theory which explains varn as distinction of colour. He says that even the distinction between Dasyu and Arya is not one of race but it is only an ethical difference. "A Dasyu as the etimology of the word shows, is a bad man. And as bad men can become good so Dasyus can become Aryas. And so among the Aryas too the 4 varns are interchangeable. The Shudra can raise himself to any of the above 3 varnas and similarity any person belonging to any of the higher 3 varnas can degrade himself by his evil deeds to the position of a shudra." In support of his position he quotes the well-known Vedic text: *Brhamam Mukhmasi, &c.*

To explain the origin of caste two theories have been advanced. The first explains the distinctions as arbitrarily made by some great man in the past. There is not much in this theory to recommend it. The second theory is that the distinctions of caste were originally based on division of labour; but that in course of time through foolish crystallisation the castes grew inelastic and changed into the present food-tight and water-tight compartments."

The Criticism.—The paper being over a lively discussion follows. Many and very learned are the speakers who take part in this debate. They quote different texts to support their position. The criticism mainly centres round one point. The position is very clearly stated by Mr. Brhamadutt Vidya Alankar. *Varn*, he says, as ladi down by Swami Dayanand, depends on *gun*, *karma* and *swabhav*. *Gun* and *karm* change according to environment and education. But *swabhav* is mainly determined by birth. And in considering the question to which varna an individual belongs we cannot ignore the fact of his being born in a particular family. In fact knowing the parents of a person we can generally, though not always, determine what sort of man that person must be. So the belief that varn depends on birth is based on the

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scientific law of heredity. Of course there is the principle of variation too—natural variation as well as artificial variation. But the principle of heredity is deeper than that of variation. So, as a general rule *Jyati* by *janam* is true ; but like every other generalization it too has its exceptions. These variations must, of course, be recognized. The present caste system sins in not recognising these variations.

Prof. Rama Deva is the last speaker. He supports Mr. Brahma Dutt's position ; but emphasizes the importance of variation. Further he points out that today we have *varn shankras* (mixed castes). So birth cannot at present be a true index to enable us to know the *varn* of any particular individual. The principle of variation must be recognised in a larger measure.

Words of wisdom.—Then rises Shree Mahatmaji. And with his practical wisdom he brushes off all the gossamery arguments. ' Vain is our talk about rights and recognition. thereof. A discussion like this only shows that we are not doing our duties properly. Rising involves great *tapas*. Are you prepared for it ? If you are prepared for that you are welcome to become a Brahmin, a Kshatriya or whatever you please.

In a nation all members whereof do their duty honestly no such question arises. On the other hand, no arguments shall save those who are fallen, who do not do their duty. Be ye all, therefore, practical. Do your duty by your brothers."

Thanksgiving by Prof. Rama Deva. The meeting disperses with Prof. Rama Deva's thanks-giving to Mahatmaji. "Just think of his ideal life. He believed, as he believes even now, in caste according to *karma*. And consistently with this belief he broke the foolish caste restrictions. After having done his Grihasta Dharam he became a Vanaprast and established the Gurukul. And now he is going to rise one step higher still. He is going to become a Sanyasin. What

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a grand ideal this! How much has he done for us all! Is it not then our duty to thank him, heartily, most heartily indeed? Well then give him an address; raise a memorial, to perpetuate his name; and above all continue on his work, let the Gurukul, his greatest work, continue on; let it no way suffer for lack of support."

And now have bhajans. Yes, sing yourself into sweetness and depart. We meet at night again.

Night—Achyutanand's address.—At 7·30 p. m. the pilgrims gather together again Swami Achutyanand now addresses the audience. He has great facility in quoting Veda Mantras and explaining them. And mantra after mantra he recites for more than an hour and a half, till the pandal grows full of Vedic vibrations. Then he retires. And the proceedings close as usual with bhajans.

7th April—Arya Bhasha Sammilan.—After a night's rest all resort to the pandal. There is a bhajan by *Dharam Vir* Rawanakram to begin with. Next takes place a meeting of the Arya Bhasha Sammilan. Mr. Shridhar Pathak, the well known Hindi poet is requested to take the chair which he kindly does.

President's opening observations.—In the course of his address the president remarks:—Improvement of Hindi is an old national question. A common language is necessary in a country which is a single political unit. Here in India such a *lingua franca* cannot be English. Hindi is fit to be that, as it is the most widely understood. And so to solve this problem of a common *lingua franca* we must use Hindi in our business, &c. We should enrich its literature; and diffuse a knowledge of Arya Bhasha by opening Arya Bhasha schools and Arya Bhasha libraries."

A little incident.—Then the following resolutions are moved and carried unanimously. But before we mention them one little incident attracts our attention and that is the offering of a booklet by Brahmcharis to Shree Mahatama Munshiramji. It is but a small booklet of songs; but

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it is a heart-offering, a token of the love and reverence that the Brahmcharis bear to their common spiritual father.

The first resolution—This done, the first resolution is moved by Swami Satyanandji. It reads thus :—"In the opinion of this Sammilan one common language for India is necessary, and that language can be Hindi." While moving the resolution the Swami emphasises the importance of having a common national language and of using it for national work in order to reach the masses. Pandit Satwalekar while seconding the resolution points out the practical difficulties that arise on account of the Babylonish confusion of tongues that exists at present in India. Pandit Poornanand while supporting the resolution recites the sacred text Sam-Gachhadwan, Samwadadwam, &c., and thus makes out that this having of a common language is not only a political necessity but also a religious duty.

The second resolution.—The second resolution is moved by Mr. Ganga Prashad, M. A. It reads : "In the opinion of this Sammilan the Dev Nagri characters are the most scientific, and hence the same should be adopted in writing all Indian languages." The learned mover in support of the resolution says : 'Just see, the arrangement of the Dev Nagri characters is the most natural. As soon as you exercise your vocal apparatus it is the muscles of the throat that you move first. The part that comes next in use is the palate, then come the teeth and last of all the lips. And so in Dev Nagri alphabet first you have gutturals, then palatals, then dentals and last of all labials. This is the scientific side of the question. For its utilitarian side I have to say that the adoption of one script is the first step towards the adoption of a common tongue. I am sure that if this step is taken, gradually the difference of languges will disappear.'

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Professor Ram Deva while seconding the resolution says; "Dev Nagri characters are the characters in which Sanskrit is written. And as Sanskrit is the mother of all Indian languages so this script should be the most suitable for writing all Indian languages. The adoption of this script for all Indian languages will prevent the corruption of Sanskrit words current in different Indian languages." Pandit Arya Muni supports this resolution.

The third resolution.—The third resolution is moved by Professor Bal Krishen, M. A. It runs thus: "This conference expects the Arya public, in general, and Arya Samajists, in particular, to open libraries and reading rooms where Arya Bhasha books and Arya Bhasha papers be kept, and to use Arya Bhasha in their Dharam Shalas, letters and account books." The resolution is seconded by Swami Sutantranand and supported by Mr. Vishnu Dutt, B. A., LL. B.

The fourth resolution.—The fourth resolution is moved by Mahatmaji. It runs: "It is the opinion of this conference that the medium of instruction for all Indian children should be their mother tongue, and that this is not impossible. Secondly, this conference holds that all national institutions should conduct all their affairs in the national language."

In support of the resolution the reverend sire says." It is hardly a question now that the medium of instruction should be the mother tongue. H. E the Viceroy condemns the system of imparting instruction through a foreign tongue as 'vicious.' The directors of public instruction are gradually gravitating to this view. Remember, no original thought can be expressed through a foreign tongue. Indians to-day are charged with lack of originality. But really the fault does not lie in Indian genius, but it is the vicious system of instruction that is to blame. That instruction in higher subjects too through the mother tongue is possible, aye practicable, we here in the Gurukul have proved to our own satisfaction and to the satisfaction

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of all. Remember H. E. Lord Chelmsford changed his view on this matter after his recent visit to our Kula. True there are not enough scientific books in the Arya Bhasha. But the way to solve this problem is to translate books from other languages and not to overburden the brains of our children by inflicting upon them the task of mastering the intricacies of a foreign tongue. In support of the second part of the resolution it is enough to observe that unless we adopt the national language in our proceedings we cannot reach the masses. The objection is raised "How shall we make our voice reach the Government officials." Methiks it will suffice to remind you of Mr. Ghandhi's reply to cowardly croakers at the last Lucknow congress. And I quote that answer for you Yes, "It is the business of the authorities to know what I have to say. And if the Viceroy thinks it worth his while, and he shall think it worth his while if there is any force in my voice, to understand what I say he will take care to learn Hindi or will understand my meaning through an interpreter." Yes the Viceroy shall feel it his business to learn your language if you have but a national language and if you conduct your affairs through that language. Aye, H. M. the King Emperor too shall learn the Indian national language. (Loud cheers). Remember, Queen Victoria had begun to learn Urdu when she was told that that was the national language of India. And so fear not, fail not to pass this resolution whole heartedly."

The resolution is seconded by Mr. Brij Nath and supported by Mr. Brahmadutt Vidya Alankar.

Mr. Bhatji now shows us some of his artistic writing. and is awarded a medal.

The president dissolves the meeting with the words: "Carry the message of to-day's conference with you to your homes and put it into practice."

Thanks being offered by Prof. Rama Deva the audiance disperse in different directions.

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Afternoon.—They meet again in the afternoon. To-day there has been a pouring-in of pilgrims. The pandal is packed to its utmost capacity. Many remain standing. The number of pilgrims present in the Gurukula Bhumi on the 7th and 8th is, according to the camp manager's report, 15,000. Among others the Honourable Mr. Ayanger of the Imperial Legis'ative Council the Hon. Mr. Taranath of the Provincial Legislative Council, graced the occasion by their presence. The afternoon sitting begins with a Bhajan by Mahashay Amin Chand.

Arya Educational Conference.—It is a meeting of the Arya Educational Conference. Mahatma Munshiramji takes the chair.

The 1st resolution.—The first resolution is moved by Prof. Ram Deva. It reads thus : "It is the opinion of this conference that the life of every nation depends greatly on the education of its females and that the present Gurukul system of education, with necessary alterations, is the most beneficial for our girls. Therefore this conference requests all managers of existing girls schools to adopt the Gurukul system in their seminaries and to run all girls schools that may be started hereafter on the Gurukula lines." While moving the resolution the learned professor emphasises the importance of female education "The hand that rocks the craddle rules the nations. Remember the destiny of a nation is shaped more by its females than by its males." Then he dwells upon the 3 aspects of education ; mental, physical and moral. "In considering the question of mental education," he tells us, "we should have in view the natural limitations that females labour under. A girl attains her puberty at the age of sixteen. Veda too enjoins that girls may be married at 16. So for the 16 years' schooling that we can give to a boy we have only 8 years at our disposal to impart education to our girls. 2ndly, girls are naturally weaker than boys. So they cannot bear the burden of a crowded educational programme. And so we have necessarily to

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cut short our scheme of studies meant for boys. Something we must eliminate, whether we like it or not. The question is what to eliminate? Mathematics, history, geography, and an elementary knowledge of physical sciences all this is, of course, necessary.

Nor can medicine and hygeine be neglected. Midwifery, cookery and science of the household are to be specialities of a good scheme of female education. Hindi is necessary for our national development.

Two items remain—modern English and classical Sanskrit. We have to choose between these two. Sanskrit is the language of our dharam shastras, while through we can keep ourselves in touch with modern advanced thought. We must choose Sanskrit and eliminate English for (1) a knowledge of dharam is more necessary than that of modern culture, (2) English, during the short time at our disposal, cannot be taught so far as to enable girls to understand advanced books.

In connetion with physical education one cannot overemphasize the importance of discouraging the modern injurious tendency found in our educated women towards fashionableness and foppery. This is not only physically injurious but also economically ruinous. And my time has travelled fast and so I must clear out."

Pandit Poornamand in the course of his seconding the resolution suggests that such education should be imparted to our girls as is calculated to inculcate self-confidence and self-denial in them and to sharpen and broaden their intellect. This resolution is supported by Mr. Vishnu Dutt also.

The second resolution.—Then comes Swami Satyanand to the stage to move the second resolution, which is: "For the permanent working of the Gurukul University it is necessary that its financial basis be sound, that there be a permanent source of income to let it go on working. To

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attain this, this conference submits, for consideration, the following suggestions to the Arya Pratinidhi Sabha :—

(*a*) That a number of Updeshaks be appointed whose duty it should be to go touring through the country all the year round and collect Rs. 10 regularly every year from every *helper of the* Kula.

Explanation.—Every person who promises to pay Rs. 10 as annual subscription towards the support of the Gurukul shall be called a Gurukul-helper.

(*b*) Serious attempts be made that the number of such Gurukul helpers never falls below 10,000."

"Uptill now," continues the Swami, "Mahatmaji was the support of the Kula. Now he is going to throw the burden off his shoulders. Now shou'd we all be wakeful, be alive to the seriousness of the situation. The Gurukul to day is living from hand to mouth. You must understand your responsibility and show, in a material form, that you do understand it."

Professor Balkrishen seconds the resolution, and in support of it says, "Savages live from hand to mouth. It is the savages who have no thought of the future. You are all civilized. So must you put the Kul on a permanent financial basis. Raise a permanent fund. Remember money is the life blood of institutions. Let there be parmanent subscribers of Rs. 10 each to be paid annually in support of the Gurukul. Rs. 10 a year is no heavy tax on your purse. It is a small amount. You can easily spare it. Let 10,000 Aryas promise to pay this annual instalment. And let there be local committees to collect this subscription. And so shall the Kul continue to work successfully for ever and for ever."

Professor Indra supports the above resolution and proposes, as an amendment that the words "or more than 10" be added after the words "Rs. 10" in the explanation, and that the words—"and the sum so collected shall be for meeting the current expenses of the Kul" be added to the resolution.

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The amendment is unanimously carried.

The third resolution.—The third resolution is moved by Babu Brijnath. It is—"It is the opinion of this sammelan that a closer connexion should subsist between the different Kuls ; and that for bringing about this connexion a sub-committee consisting of six members be formed who should consider the practical ways and means to bring about such connexion and who should submit their suggestions at the next meeting of this conference.

The following gentlemen shall be the members of the sub-committee. (1) Mr. Ghasiram, M. A , (2) Mr. Narayan Prasad, (3) Dr. Shiam Swaroop, (4) Professor Ram Deva, (5) Pradhan Balkrishen, (6) Pandit Indraji."

Mr. Brahma Dutt while seconding the resolution suggests that each of the existing Kuls be made a centre of a special study, *e.g.*, one may be recognised in agriculture and science, another in commerce and a third in Vedic literature and so on. "In this way no province will feel its importance diminished." Doctor Shiam Swaroop heartily supports the resolution. Mr. Ganga Prashad, M.A., appreciates Mr. Brahma Dutt's suggestion and adds, "when our ideal is common, it is but anomalous that there should be no close connexion between the different homes."

Presidential remarks.—The President in his concluding remarks emphasies the importance of the first resolution, *viz.*, that in connection with female education. "The Viceroy sometime back said. "Let ladies of the land be educated and we shall give you political rights." And so I appeal to you to realize the importance of female education. Let some 200 of you educate their wives and let some 50 of the ladies so educated come forth to establish girls Gurukuls ; and we shall have gone a great way towards the solution of our many perplexing problems."

Dev Vani Sammilan.—And so the sitting closes. And the Dev Vani Sammilan meets now. Eloquent speeches, in Sanskrit, are delivered by the Brahmacharis. A versi-

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fication match takes place. The youngsters from Indraparasta win the day. Freely flowing speech of Mr. Krishnacharya, the president of the Sammilan, closes the afternoon programme. And so we part again to meet at 7-30 p. m.

Night programme: a thundering oration.—The night falls. The pilgrims pour into the pandal. Mr. Brijnath's thundering oration assails the ears of the audience. "What is true happiness? Where can we get it? And how can we get it? True bliss is self-realization. It is not found in external things of the world, nor in a high heaven. It is centred in your own self. You can get it now here or nowhere. You can get it by following the path of Dharma, by disillusioning yourself with regard to the so many phantom forms of worldly pain. The pain is due to our ignorance and evil deeds born of ignorance. The world is joy. Remember this and rejoice. And realizing this do you duty without expectation of reward. There is large field for work. Go and preach to the princes; left up the peasants. Imitate the soldiers of the salvation army in your saving work. Improve the condition of widows and finally popularize the Gurukul system of education. And so shall you get bliss."

An elevating Updesh.—'Self-respect and self-reverence alone lead to sovereign power.' Such is the strain in which Swami Satyanand speaks to us to-day. 'Have self-respect' my friends. It is essence of higher life. And how shall you respect yourselves? For this, in the first place, remember that you are souls—sons of the eternal. Remember that the soul is superior to body and sense. Realize what powers you possess. Just think for a minute how you, *i.e.*, souls press unintelligent matter into your service. In the second place know that true self-respect means not being slave to your lower self. Break off the bonds of fleshly lusts; and then will you be able to respect your high self. And how else shall you respect yourselves? By carrying into practice the dictates of your

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higher self. Remember that simply knowing that you are souls, and simply being free from the slavery of sense do not constitute self-respect. Let your respect for your higher selves be manifested practically through actions. Carry out the dictates of your higher self. Be a Karam Yogin. Mere knowledge is not enough; mere cold intellectual understanding will not do. Let your religion be "red-hot" and let it assert its existence through stirling deeds. Bitter is India's need of activism to-day. So act; act constantly and unselfishly."

Think over the sermon in silence. And so let us part for the present. Good night.

The 5th of April.—This day of all days is the most important.

The Convocation and conferring of Degrees—To-day we shall confer degrees on our new sanataks. Just mark their majestic march. Feast your ears with the sweet strains of Hamman band bag-pipe. See they come; the band playing in front of them. The old graduates wearing their long flowing gowns come next. Next to them in order are the new candidates for degrees; and they are followed by the yellow robed Brahmcharis, a stately procession. Proudly they enter the pandal, and justly may they be proud of their well deserved degrees. Hear the loud clapping. They are warmly welcomed. They take their seats on the platform. The Kul-Vandana—a song in praise of the Alma-mater is sung. Next a huge *havan* is performed. Air must be purified and God must be prayed to on an occasion like the present. The havan being over the new graduates are given their gowns. Then they recite a few mantras; and after this the chancellor and the governor confer on them their degrees. Mr. Dharam Dutt is called first. He has passed the Sidhantalankar Parikshi (an examination corresponding to that for the degree, Bachelor of Divinity). Next comes Mr. Shishi Bhushan. He stands first among the Vidya-Alankars—(a degree corresponding to the Bachelor of Arts degree).

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And so each new sanatak is called according to his rank and upon each is conferred his degree which he receives with a graceful bow and receiving which he resumes his seat. Thus eight candidates in all get degrees. One candidate, poor Vratapal, gets only a certificate for he fails in English And now the Acharya reminds them of their vows.

The Vidyarthi's vows—"Sons you are departing to-day from this Kul. Proud is your privilege to have obtained this degree. You will hence forth call yourselves sanataks of this Vishwa Vidyalya. You are cheered and honoured by this whole assembly. But remember that if great are your rights still greater are your responsibilities. You have in the first place to convey the mission of this institution to the whole world through your words, deeds and thoughts. In the second place you take the vow of service of man. you are enlightened and educated and so it is your duty to spread the light of learning despite all obstacles. And in the third place see that throughout your lives you do nothing that may be against the high ideals of this Kul. And to all these your vows this assembly are witness. The chancellor and I feel confident that you will observe all these vows. And being so confident have I conferred on you the degree bearing the seal of this University. Remember that if you break any of these vows you will be deprived of your degree. And in the end I bless you my children. The Lord give you strength to observe your vow." And they all bow assent.

Aannouncements by the registrar.—And now hear a number of announcements by Prof. Balkrishna, the registrar of the University. A gold medal is given to Mr. Shishi Bhushan for standing first in his class, and another for standing first in Darshna, a third medal too is given him for his having stood first at the Adhikari Pariksha and a fourth still for an essay on western civilization. Two medals are awarded to Mr. Amar Nath, one for standing first in Sanskrit literature and another for getting the highest number of marks in mathematics. A number of

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books are given as prize to Atmanand for standing first in English. A medal is given to Mr. Ramgopal of the 1st year class for standing first in mathematics at the Ashikari Pariksha, and another is awarded to Vidyanand for standing first in chemistry, a third medal, this a silver one—is given away to Dhanraj for scoring the greatest number of marks in *Upang*. A gold-silver medal is given to Dharam Dev for his best Sanskrit essay. The same student is also given a book prize for standing first in English. Two prizes are given to Vagish and Amar Nath for their attempts at poetising in Sanskrit. An elocution prize is declared in favour of Vinaya Krao and a second prize of the same sort in favour of Ishwar Dutt. Two prizes are given to our best swimmers, Lokpal and Hansraj, and one more medal is given to Devraj for his essay on Ved Vidya. 7 copies of Kusmanjali Sangit are given to 7 young Brahma charis for Sanskrit versification; and each of them is given a copy of Raghu Vansh by Shree Krishnacharyajee.

Acharya's last Updesh.—The announcements being over the Acharya offers his last Updesh to the new graduates. "Inspite of failures, you have won success at last. And now that you are going out see that you spoil not the fair name of this Kul. Rather lend a lustre to it by your noble deeds. Let two Vedic texts guide you in your life. *Satyam Vad*—speak the truth, *Dharamam Char* to do your duty. For Satya *Swadhyaya* is necessary. So study the scripture regularly. But remember that merely turning leaves of religious books does not constitute Swadhyaya. Swadhyaya means stirring up your whole self to realize truth. It involves shaking off of sloth. *Pramad* is the greatest enemy of man. See that you do not fall a prey to it; never sacrifice Satya and *Dharma* through *pramad*. Let the benefit that you have received reach others. Do noble deeds of service evey day; guide others to the path of truth. Study yourselves and take daily resolves to march forward on the path of duty. Serve righteous men, learned men, and your elders. The first

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dev whom you will revere is your mother, the second such *dev* is your father and the third is your Acharya. In following us leave out our faults and foibles and imbibe our virtues. In the world you will be tried by temptation; but see that you overcome it. Be not deceived by the logical legerdemain of sophists. Uptill now you have been simply receiving; now it shall be your duty to be giving. Give *Vidyadan*; give spiritual strength; but give with sincerily of heart. Aye, give even to the most hated sinners; does not God bestow His gifts on all irrespective of their good or evil deeds. And so shall you give. Yes, give even from fear of social condemnation. And may God give you strength. The love and good wishes of the Kul are with you."

And after the chancellor's blessings to the new sanataks the *Puran Ahuti* is performed.

Welcome by old graduates.—And then the old graduates welcome the new sanataks into their Mandali, Mr. Budh Devji addressing them thus. "Welcome, thrice welcome are you in our midst. You are graduates of Gurukul to-day. The Gurukul is an institution of the Arya public. And so the Arya public expects you to work for the Samaj and the Kul. Disappoint not their expectations. Nor having once taken the vow of service fail or falter. Have faith in the future of Arya jati and in the future of this Kul. The powers of the Universe are with you. This Kul and this Jyati are beloved of God. But in serving the Arya Jyati be not guided and driven by others, but take orders from your highest self. Have faith in yourselves. But with this sublime self-confidence do not neglect to exercise self-control. One little suggestion that I venture to make to you is that you should make it an essential part of the programme of your life to complete Swamiji's Ved Bhashya; not simply by writing words explanations of the *Mantras*, but by living the truth taught in the sacred texts. And now once more welcome."

And now Mr. Dharam Dutt on behalf of the new snataks makes a reply. "Glad we are that we are thus

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welcomed and honoured by you all; but we tremble to see our heavy responsibilities. But overcoming our apprehensions we, for once, take the sacred vow of service. Yes, we offer our lives for the service of the mother. Our vocation henceforward will be the service of Arya Jyati. We shall put into practice the lesson of living for others."

The Sanajasin's Ashirwad.—Now Swami Achyutanand blesses the Brahmacharis on behalf of the Sanyasi mandal. "May God give you strength to observe your vows, and to bring about the realization of brotherhood of man under Vedic flag."

Blessings by all.—And now all together bless the new graduates. "May air, the sun, bricks of the altar, and lightening, be all beneficent to you. May east, west, rivers, seas, sky and all directions be beneficent to you. Amen, Amen!"

Then Mr. Kanaya Lal of Multan sings a bhajan and the Kulgit is sung by the chorus. And so the sitting ends, the Brahmcharis going back in a file as before. And all go to their huts to meet again in the afternoon.

The afternoon: farewell addresses.—In the afternoon Shree Mahatma Munshiramji receives two farewell addresses—one from the Gurukul teaching staff and the other from the Arya public.

The addresses are printed and distributed widely. You can read them elsewere. Mahatmaji's reply to the first address is.

Mahatmaji's reply the teaching staff.—"My colleagues! much did I desire that this should not come to pass. I told some of you who moved the matter with me that you should not give me an address' fearing that I should be able to make no reply. But now since you have read your address I am bound to make a reply.

There have been 'virtues' in me, but there have also been faults in me. You have seen them both. And your thinking me deserving the honour you have done me

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makes me feel confident that my work has not been vain and will not be vain.

On many occasions have I differed with you. My treatment of you has been sometimes very harsh and even unbearable. But your great love towards me and your belief that in all that I did I was actuated by love have made you forget my failings. And, so it is that you have done me this honour.

You have referred eulogistdically to 'my work.' But let me remind you that the work that you call mine is not wholly mine. My share in it is small; and for the small sacrifice I have got all the worldly reward that one ever can get. In this work that you call mine there have been so many sharers, so many partakers, so many burden-bearers. They have done a good deal and yet their work is not known to you. They have been silent sacrificers. And I must also acknowledge that whatever little has been attained would not have been attained but with the help of so many of you who have sacrificed their all.

And lastly and this above all else I feel to be the truth, even this that the work that you call mine is God's work. Ever since the day that I took the vow of service I have depended on the Divine. Yes, the growth of the Gurukul has been due purely to God's grace. All obstacles were removed by Him who gave me, so weak, strength. And so I trust that the work will continue on in future for ever and for ever more.

And today I part from you physically, my body will not be with you in future. But I am sure distance cannot divide us. We shall be more than ever closely united in God whose spirit breathes in you as well as in me, and in the fulfilment of the ideals set before us by our Acharya, Rishi Dayanand, whose mighty manetism has brought us all together here, in this *Tapo bhumi*. And so adieu."

Mahatmaji's reply to Arya public.—"I know not what reply to make to you. Your address is love saturated. It is also poetic. The poetry of your address reminds me of

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the little conversation that once I had had with my friend, the Revd. Mr. Andrews. Talking to me about the Shanti niketan, at Bholpur, Mr. Andrews told me. "Well, Mahatmaji, at Bholpur you know the poet Ravindra Nath, he writes poetry, and the students they sing it so sweetly. Why dont you have the same sort of thing here in the Gurukul?" And spontaneousty the words rushed to my lips. "Yes they write poetry and they sing poetry, but we here in the Gurukul we live poetry." And so I shall not reply to your address in coloured language. My answer to the great confidence that you have shown in me will be that I shall try to prove myself worthy of it. I would try to live poetry rather than speak it And you too I expect to live poetry. I know the Arya ladies have livel peotry. They have always shown their great sympathy for the Gurukula. You gentlemen you too have greatly helped the cause. You have certainly shown great confidence in me inspite of my many faults. You have placed large sums of money at my disposal to be spent as I chose. And to day you thus honour me and show me your love. I never can forget this occasion.

But let me tell you that the work for which I have stood is, in fact, the result of Dayanand's *Mahan tapas*. It was his electric power that attracted me to this place to do this work ; and it is the same light that is now calling me away from this place. And I feel confident that through your good wishes I shall have the strength to follow the light.

And the work, the result of the Rishi's *tap* calls you too to make greater sacrifices still. Show your love towards it through your deeds. The teachers, professors, and even the menial servants that serve here are all moved by higher motives. I am sure they will continue to work steadily and steadfastly. The institution's fame has spread far, and now I have no anxieties concerning the Kul. But life means progress, and so must you all have the] ideal of progress before you. And God shall be gracious.

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Last words to the students.—And to you, Brahamacharis, I say don't forget my feelings towards you nor disappoint my expectations in you. Remember, your ideal is not book-learning. Of that there is plenty outside, in other institutions Yours is to attain that *Sidhi* by attaining which all else is attained. Remember you are Brahamacharis above all else. Be steadfast in the observance of that your highest vow, and help others too in the attainment thereof. You have helped me in building up my higher life, and I hope that in future you will help your other teachers in walking on the path. And thus by your mutually helping one another the Gurukula shall be a centre of attraction and a source of inspiration to all.

And now I go out from your midst having but a dim idea of what I shall do in future. The prospect is not very clear. But in the highest heights of the atmosphere I see a clear bright light. The light is beckoning to me, is calling me. And the call, in course of time, shall come to many of you. Bless me that I may have the strength to follow the light."

A short but effective appeal.—And now Prof. Ram Deva makes an appeal for funds. "The question is asked 'In whose charge is Mahatmaji going to put the Gurukula, now that he is himself retiring?' The question is easy to answer. Mahatamaji has faith in the support of the Arya Janata. Did he not fully believe that Arya public would support the Kul with their money, with their bodies and mind, aye with their very life blood, he would not have thus left the Gurukul as he has done now. Yes, he puts the Gurukul in charge of you all Will you prove yourselves worthy of his great trust?"

Collection of Funds.—And now money begins to pour in. Hear the jingle of rupees. They are counted and recounted by the treasurer and the clerks. Seth Jainarain of Calcutta makes a princely donation of Rs. 20,000. Many others pay handsome sums proportioned to their large pos-

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sessions and to their love for the Kul. The whole tale being told, over Rs. 72,000, in cash, is announced to have been collected.

Night.—And by now the main part of the programme seems to have been gone through, There is packing in haste and hurry. Thousands leave the Kul before sunset ; and when we reassemble in the pandal at night we have hardly one third the audience to hear us. But these our last items are by no means unimportant. It is almost an axiomatic truth that the last things are by no means the least. So please attend to the proceedings with full attention ; and now listen to Prof. Balkrishna's learned lecture on Ved and Vedic Muni.

A learned lecture.—Prof. Balkrishna is a very well read man. He lives much of his time in books—specially old books of antiquarian interest In this his lecture he criticizes the contentions of one Swami Harprashad who has styled himself Vedic Muni and who has written a book on Vedic interpretation. Here is the gist of his arguments. "The Veda, is the word of God, and therefore it is not only difficult to be understood but cannot at all be fully understood by man. Mr. Harprashad, on the contrary, holds that Vedic Bhasha is as easy as Punjabi and can thus be understood by all. But this position he practically contradicts by his translating Ved mantras into Arya Bhasha; for the latter language is more difficult than the former, and it is needless to translate mantras from an easier language into one more difficult. Secondly, Swami Harprashad is a dishonest and hypocritical man and therefore his statements, whatever they may be, cannot be true. And, thirdly, the position taken by Swami Harprashad, *viz.*, that Vedas are compilations made by learned men, direcly contradicts the consensus of opinion of all Rishis as to the revealed character of the Veda ; and therefore it cannot but he utterly false. I warn the Samaj to beware of such sophists as Swami Harprashad" On Prof. Balkrishna's resuming his seat Swami Sarwadananji addresses the audience.

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From the bottom of his heart—Swami Sarwadanand is a sincere soul, one of the sincerest. There is no cant in this Swami Sarwadnandji. While we hear him we feel that he has known contact with the heart of things. His utterances cannot very rigorously satisfy all the canons of formal logic, but they are governed by a higher logic of experience; they come from the bottom of his heart, from the heart of his heart. And one mighty trumpet note he blows this night, a short simple note. And truth you know is always simple. And two words he utters. "*Saty am wad*; speak the truth and realize God. Speak the truth for by that alone you can win true success. And how shall you know truth? The first condition for this canditateship is to have love for truth. How many or rather how few have the real requisite love for truth. It is sad to see that the Samaj has neglected the search after truth. Our secretaries and presidents have hardly the time and inclination to know truth. When the day of *sat sang* and *swadhya* comes they generally suffer from headache. Let go this disinclination towards truth.

The second condition necessary for the perception of truth is freedom from contentiousness. Woeful is the state of the Samaj in this respect. How long, alas how long will you insult truth for the protection of your parties? Long have you done that; give it up now.

And having fulfilled these two essential preconditions for the perception of truth have recourse to *swadhya*. Study the scripture and you will know religious truth; and carry the dictates of truth into practice.

And the second thing that I invite your serious attention to is God-realization. Realize God, for God is the one changeless *Calm* in this world of change. Realize God for He alone can grant you *mukti*. Realize God for only by realizing Him shall you be free from the fear of death. People in their pursuit of pleasure forget that there is pain in this world—pain of birth, pain of disease,

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pain of separation. People forget that there is death through their extreme love of life. But this is all ignorance. Be wakeful. Remember that pain shall come, that hearts shall burst, that there is no escaping death. The sword of death hangs but by a hair. Remember the sword, and remember the saviour.

And how shall you realize God? God you must know is subtle. He is the subtlest. He cannot be sensed. So look not for God in external things. Rather retire into silence and seek the Beloved in the sacred sactuary of your heart. Come into the calm and you will be free from worry. If you have failed, weep not over your failures; rather make stepping stones of your failures to rise to higher things. And by being steady in this pursuit shall you at last get the peace that passeth understanding."

Yes, retire into silence. Think seriously over the sublime sermon through the long hours of calm. And so let us part. Good night once more.

The 9th of April.—Early in the morning the pilgrims meet again in their usual rendezvous.

Papers on the Veda.—A number of very learned papers on Veda are read to them. Profound pieces of learning are these essays—recondite erudition. A light is thrown on different aspects of 'the ancient wisdom that ages not.' The papers are all published, or are to be published, in pamphlet form. We hope their value in literature will not be altogether ephemeral. You will have an opportunity to read them in the original. With a few remarks from the president, Pandit Khemkaranji, the morning proceedings close.

Mahatmaji's reply to ladies' farewell address.—In the afternoon after a sweet little song being sung ladies' farewell address to Mahatamaji is read out. The following is the purport of Mahatmaji's reply. "Great is the respect that I entertain in my heart for womanhood. Very early in my childhood it was a woman, my mother, that saved me

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from sinful sights. It is to my mother that I owe all the 'large heartedness, patience and endurance' that you say are in me. And that my mother I see reflected in you all. My religion is the cult of Shradha that can be thought of only as mother. I love to think of my country as Bharat Mata. And I consider it my great fortune to have the blessings of so many mothers with me to-day. I am sure that these your blessings will certainly be a great help to me to attain the success that my heart desires so much.

One word I like to tell you this afternoon. It is even this—realize your great powers. Don't you underrate yourselves. Remember that you are the rulers of nations. On you entirely depends the good or evil fate of future generations. You can produce heroes or cowards as you like. And once more I repeat realize this your great power.

And in the end I assure you that your welfare will always have an important place in my heart, and my first offering of service will be for the elevation of woman."

The pracher problem.—And now they consider the pracher problem. What can be the best, easiest and quickest way of diffusing Samajic ideas and of extending the Arya Samaj? A meeting of the Vedic Dharam conference is held. Mr. Kashi Nath Vaidya takes the chair. In the course of his speech the president after emphasizing the importance of conferences like the present as leading to exchange of experiences touches upon the following points. " (1) We have given up Swadhya. It is very important for a church like ours to make a study of comparative theology. (2) The Samaj has little respect for its Updeshaks. We must all learn to respect our Updeshaks. We all must understand that the Updeshaks are making sacrifice of their luxuries and comforts and work on mere subsistence allowance. We must not treat them as mercinaries. (3) It is sad to observe that sometimes secretaries of the Samaj who themselves are not well versed in *sidhanta* ask the Updeshaks to stop lecturing for they (the

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secretaries) think that they (the Updeshaks) are preaching something against the Samaj propaganda. Such sad errors can be avoided if while electing our Mantris we attach due importance to the candidates' *shastric* scholarship. (4). Our Samaj Mandirs to-day have become rest houses and dak bungalows. It is high time that we mend matters. and observe properly the sanctity of our sacred shalas." The president's speech being over the following resolutions are moved and unanimously carried.

Resolutions.—I "This conference urges upon the Sarwedeshak Sabha and A. P. Sabhas the immediate need there is of making arrangements for Ved prachar in Madras, Ceylon and foreign countries."

Swami Swatantranand and doctor Shiam Swaroop, the mover and seconder respectively draw the attention of the audience to the great fruitfulness of foreign prachar.

II. (*a*) "In the opinion of this conference it is very necessary for every big Samaj to engage local Updeshaks for prachar and performance of Sanskars. (6) For this purpose special students should be given stipends for their education in return for some years' service." Mover Mr. Vishwanath Vidya Alankar. Seconder Mr. Gopalji.

III. "This conference strongly desires that the A. P. Sabhas of the Punjab and the U. P. should make necessary arrangements in their Gurukuls for imparting essential religious education to outsiders desiring to become Upadeshaks." Moved by Pandit Satwalikarji and seconded by Dharam Devji.

IV. For encouraging the study of religious books by ordinary men, this conference holds it desirable that the A. P. Sabhas arrange through their Gurukuls to hold examinations in Arish Sahitya ("literature produced by seers)."

The mover, Shree Mahatmaji, refers to this question as a very old one and asks the Samajists to revive their enthusiasm. He further points out that this system of exa-

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mination will greatly encourage the study of religious books. Prof. Balkrishna while secondly the resolution suggests that the step if taken will provide a wide field for recruiting the army of the church.

V. This conference strongly urges upon the Paropkarni Sabha, (1) to reduce the prices of Dayanand's works, (2) to emend the texts in strict accordance with the Rishi's original manuscripts, (3) and to get them annotated by a special committee of learned men appointed for this purpose.

The mover Prof. Rama Deva after reading the resolution points out how the cheapness of Rishi's books will lead to their being widely read and will thus help in the spread of Samajic ideas, and he urges upon the audience the vital importance of maintaining the purity of Rishi's texts. Mr. Yodhishtar Vidya Alankar seconds the resolution.

VI. This Sammilan brings it to the notice of all Arya Samajes that they see to it that all teachers in their boys' schools and girls' schools be staunch Aryas. Moved by Pandit Inraji, Vachaspati, seconded by Pandit Budh Devji Vidya Alankar.

VII. This conference requests the A. P. Sabhas to create life memberships for Updeshaks and to appoint special Sub-Committees to consider the ways and means of raising the status of Updeshaks.

Pandit Poornanandji while moving the resolution very clearly brings to our notice the importance of prachar work. Pandit Brahmanand seconds the resolution.

VIII. This conference strongly desires that there should exist an Arya Sanyasi Mandal.

IX. All these resolutions be submitted to the A. P. Sabhas so that they may be considered and carried into practice.

Moved by the chairman.

A feast of music.—And so the sitting closes. We have now no other item in our programme. But long have

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you strained your attention in listening to serious sermons; and so we now invite you to a feast of music to finish with. Our music is not the most melodious, nor our songs the sweetest that you might have heard; but it is hearty notes and elevating strains that we serve you. Hear them, enjoy them. Accord them a hearty acceptance Let them vibrate through your frame. And let the sermons sink deep within you.

The Anniversary ends.—And now I have done communicating to you in my weak way this year's inspiration of this grand gathering in the Gurukul. May it inspire you through a year, and induce you to witness the *mela* next year.

———o———

The new Principal and the new Governor.—The aniversary being over the next day, the 10th of April, Mahatma Munshiramji hands over the charge to his successors. Prof. Ramdeva the most senior member of the College staff becomes the Principal and Lala Ram Krishin, the President of the Arya Pratinidhi Sabha, Punjab, becomes the Governor.

Mahatmaji's departure from the Kul.—The next day, the 11th of April, Shree Mahatmajee leaves the Gurukul amidst the tears and cheers of the whole family. In the morning the College staff give a dinner in honour of him.

A dinner.—Dinner speeches are delivered by sanataks Vishwanath and Priya Vrata and by Profs. Balkrishna and Ram Deva, and a suitable reply is made by Mahatmaji.

Reply to sanataks' address.—At noon the graduates of the University present him an address to which Mahatamaji makes a reply to the following effect.

(1) My sons, you say that I have suffered pains for you. But if it is so, was it not my duty to do so, and have not the troubles made me more steady in the pursuit of my purpose. In the second place have you not done so much for me! Have I not learnt much very much indeed from you.

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(2) It gives me great pleasure to see that you are alive to your responsibilities, that you think of the work of the Kul to be your work and are ready to take up the burden on your shoulders.

(3) In the end let me assure you that the connexion between you and me is a sacred one. God has brought about this connexion, and such a connection never can break. Rather it will go on growing faster and faster as time travels on.

(4) And as I part from you to-day I bless you, and pray to God that He give you strength to achieve your noble ideals."

A glad-sad procession.—On 11th April at 4 p. m. Mahatmaji leaves his long loved Kul. A long train of persons follow him upto Mayapur, the new Governor and the new Acharya, professors, teachers, the Brahamacharis, and some Gurukul guests that have chosen to remain here to see Mahatmaji's departure. It is a glad-sad procession this that proceeds now to Mayapur. The revered figure of Mahatmaji with two Sanyasins, Swamis Swatantranand and Satyanand on his two sides is in front. Next go the Gurukul guests, the Governor and the Acharya and the staff and behind all follow the yellow-robed Brahmacharies. It is a glad procession, for now the Gurukul, the child of Mahatmaji's nurture has grown mature enough to manage its own affairs. It is a glad procession for now Mahatmaji great (Mahan) already has grown greater still. And so he leaves the Gurukul with full satisfaction, as he himself says. And so it is that we keep the band playing in front of us to declare that we are glad. Our reason too tells us that Mahatmaji is taking a right step. We are logically satisfied to see that Mahatmaji in answer to the higher call leaves this narrower field of work where his soul can no longer have freest and fullest expression of its powers. Yes, our head is satisfied. But what about the heart? What about the breaking asunder of so

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many long and strong associations? Alas, the procession though glad is very sad. On no face is seen a smile. On the other hand, there is suppressed sighing and sobbing, and even a little loud weeping. Even the professor of logic forgets his philosophy and wipes a tear off his eyes. Even the eyes of the dry mathematician grow moist this day. In the beginning it is serenity of the revered face alone that relieves the sight. As he proceeds, Mahatamaji is garlanded by the ladies, by the villagers of Kangri and by Kankhal men. Gradually spirits of the train begin to revive till we reach Mayapur. But even here we leave our beloved Mahatmaji gladly enough, but still more sadly.

A solemn ceremony.—On the 13th morning we again repair to Mayapur to witness the solemn ceremony of Mahatmaji's entering the Sanyasa Ashram. A grand havan is performed. It is an altogether impressive ceremony, this. Our Mahatmaji appears before us now clean shaved, in a Sanyasi's dull red garb, with a *karmandal* in one hand and a long stick in the other. He is now no longer Munshiram but has become Shradhanand.

Munshiram now Shradhanand.—"Being moved by Shradha I have taken this step and hence from to day I want to be called by the name Shradhanand." Munshiram was Mahatma, a great soul, uptill now; now he has become a Swami, a master of souls. And well may he become such, for now he has "renounced Putreshna (desire for sons) dhaneshna (desire for riches) and (above all) lokeshna. (the desire for fame)." And it is through renouncing the self that the Universe grows 'I'

A dinner.—Now Swami Sarvadanand delivers a short suitable sermon. At noon a dinner is given in honour of Mahatmaji by Seth Kishin Chand of Kankhal.

Our last farewell to Mahatmaji.—On the 14th morning we go to the Hardwar railway station to see Mahatmaji off, to bid good-bye to Mahatmaji. "But let not this be our last good bye. Do come back to your Kul, do come soon." All bow to him and once more bid him an adieu, a long adieu.

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(SWAMI DAYANAND ON CONSCIOUS RACE-CULTURE).

(*By an "Admirer."*)

Amongst the movements that have deeply influenced Modern India, the Arya Samaj has a unique place. It is essentially an indigenous society. It gets its inspiration from the Hindu past or rather the Aryan past, for it abjures the name Hindu. It is keeping clear of all foreign influences. Its founder, Swami Dayanand, was born in an orthodox family of a Guajrati Brahamin. He, very early, disappeared from his father's house and wandered throughout the length and breadth of the vast continent of India to learn the mysteries of *yoga* and to study the ancient Sanskrit lore. Long had he wandered, when he learnt of an old ascetic and seer, Swami Virjanand, who then lived at Muthra. This ascetic, Swami Dayanand approached as a pupil. For two years and a half he studied with his new and wonderful master and then came out into the world to place his mission before mankind. His master ordered him to work for the salvation of the human race. He was told that men were steeped in ignorance, sin and misery, that humanity had forgotten its old traditions and that an utter lack of a complete system and philosophy of life was what troubled the race. To bring back humanity to its past traditions, to give it a complete system of life was what he was taught to regard the mission of his life. This complete system he found in the Veda and nowhere else. The Veda was to him the eternal and the original fountain of all truths. He tapped the fountain and let the waters flow to fertilize the barren land of human heart. One current issuing from that fountain had written in bold hand on its flowing and circling eddies—"The Better Man."

The Swami believed and taught that the one thing that could save humanity was the production of better children. He believed that it was in the hands of father

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and mother to produce better children. He writes:—"As there is a science of improving other things, so there is a science of improving progeny." He has so much faith in this science of his that he enthusiastically writes:—"This is the reform of reforms, the source of all happiness and the greatest of good."

What are the elements of his science as taught by the Swami would be the next question for consideration. He first employs the method of selection and elimination. Let none marry who has not undergone a course of hard discipline. Upto the 25th year at least the males and upto the 16th year the females are required to live this life of discipline. During this preparatory course they are called Brahmacharis. Below we cull from Swami Dayanand the chief rules of discipline that the youths of the country should be drilled in :—

"A Brahmachari (male or female), should abstain from meat and alcohol, perfumes, garlands of flowers, tasty foods and drinks, the company of the opposite sex, sour articles, and injury to all living things, from anointing the body and handling the reproductive organs unnecessarily, from the use of collirium, from the use of boots and shoes and of an umbrella or a sunshade, from harbouring low passions such as anger, avarice, carnal passion, infatuation, fear, sorrow, jealousy, malice, from singing, dancing, playing, gambling, gossiping, lying and back-biting, from looking upon women (with an eye of lust) and embracing them, and from doing harm to other people, and indulging in such other evil habits. Let every student sleep alone and never lose his reproductive element."

Necessary as this life of discipline is for those who intend to reproduce themselves, it is not necessary that all who have undergone this discipline should marry. Some may not marry for like Newton they may wish to remain un-married and serve mankind. Others should not marry for their marriage would be productive of evil to the

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society in which they live. The Swami on this point quotes the following from Manu :—

"In connecting himself with a wife, let a man studiously avoid the ten following families, be they ever so great in political power or rank, or ever so rich in cows, goats, horses, elephants, gold or grain. The family which is not religious, that which is destitute of men of character, that in which the study of the Veda is neglected, that the members whereof have thick and long hair on the body, and that which is subject to such diseases as Piles, Consumption, Asthma, Bronchitis, Dyspepsia, Epilepsy, Leprosy and Albinism, because all these faults and diseases are transmitted to the off spring. Therefore both husband and wife should come from good (physically and morally and intellectually) families." Manu III 6 and 7.

After eliminating the diseased and the degenerate the Swami proceeds to lay down another principle for the benefit of mankind. He orders that those who are connected by blood should not marry. Here, too, he quotes the following from Manu :—

"A girl, who is not descended on his mother's side within the sixth degree and does not bear the same family name (Gotra) as his father's, is eligible for marriage." Manu III 5.

The Swami further extends this rule and enunciates the principle that near alliances should be avoided in general. He contends that the word "Duhitra" (Sanskrit form of daughter) implies that girls are to be given (in marriage) to men coming from distant lands. Amongst the advantages accruing from distant marriages he mentions the following :—

"Any two persons who have in their childhood, lived near each other, played and quarrelled together, loved one another, noticed each other's faults, imperfections, ebulitions of tempers and misbehaviours, and] per-

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haps sometimes, even, seen each other undressed, if married to each other, can never love each other to the extent desired.

"The marriage of near relatives does not improve the race from want of interchange of fluids and essences (such as blood) of the body, it rather deteriorates it. This is analogous to the addition of water to water, no new quality being produced.

"As the addition of sugar and such medicines, as ginger, improves the taste and quality of milk, so does the marriage of people, who are not related to each other (either on father's or on mother's side), improve the race."

He next proceeds to lay down rules for mating the different individuals. He believes that the final word in regard to the selection of a match should be of the prospective bride and bridegroom. Says he :—

"It is best that it should be under the control of the contracting parties. Even if parents ever think of arranging a match, it should, under no circumstances, ever be done without the consent of their children, for when people choose their partners for life themselves, there is less likelihood of mutual disagreement and the children born of such a union are also of a superior order. There is nothing but trouble in store for those whose marriage is not of their choice—they having been simply forced into it. The real factors in marriage are the bride and the bridegroom, and not their parents. It is they who will be happy, if they agree well together and they alone will suffer if they disagree."

Though he lays down this general principle, he is against courtship and against marriages founded on the passing passion of inexperienced youths. What he wishes is to guide the course of love. He wants to introduce the element of experience and the knowledge of psycho-physiological constitution of the individuals to temper the

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course of love and to guard against the evils of the momentary passion. For this he lays down :—

" When boys and girls become of a marriagable age, in other words, when only 6 or 12 months are left in the completion of their *Brahmacharya* and education, let the photographs or pictures of boys be sent to the teachers of girls' schools, and those of girls, to those of boys' schools.

Let the teachers then send for the diaries of those who are alike in outward appearance, and study them carefully. When they find any two students (one male and the other female), resemble each other in disposition, temperament, character, and accomplishments, and consider them suited to each other for marriage, let them place the photo and the diary of one in the hands of the other, and ask them to inform them of their intention (*i. e.*, whether they would care to marry each other or not). If they be quite willing to marry each other, let the " Return Home " ceremony of both be performed simultaneously. They should be allowed to converse with each other or hold a discussion (on any subject to test each other's knowledge and ability) in the presence of their tutors, parents and other respectable people. Whatever questions or answers, on any private subject, one would like to put, or give to the other, should be done in writing before the assembly."

Having brought together individuals most suited to each other, Swami Dayanand proceeds to advise them to keep their lower passion under their control. He warns them against youthful indulgences. He writes :—

As far as possible the semen collected during *Brahmacharya* should not be wasted. As the products of a good seed and fertile field are good, so the children of strong and good parents are of superior order. He that approaches his wife in proper season and avoids the forbidden nights is a Brahmchari though married. The production of good children depends upon the food, &c., of the parents. They

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should meet in sexual embrace after necessary preparation and ceremonies....."

He further tells the youthful couple to regard the production of new life as a sacred thing to be consciously and conscientiously done. He orders that nearly seventeen days before the time when conception is to take place the prospective father and mother should prepare themselves for their great work. They should take only the purest food nourishing and yet such as should not excite passions. On the day on which the conception is to take place, the husbund and wife should purify their house by burning a number of disinfectants mixed together on certain scientifie principles, put their bodies in proper order, go out into the sun and have a good sun bath and put themselves in joyful mood by singing sweet songs and finally spiritualize the whole atmosphere by prayers and thought emanations of the higher kind. Then at night should they meet and "at the time of sexual intercourse husband and wife should be perfectly healthy, mutually happy, and free from sorrow."

The time of meeting too is fixed. It is one of the first twelve days after the disappearance of menstrual flow. Certain days of these, too, are to be avoided.

Then the Swami lays down detailed rules for looking after the embryo. He writes :—

"It behoves both parents before, during, and after conception to avoid the use of such foods and drinks as are intoxicating, decomposed (*lit.* foul-smelling), non-nutritions (*lit.* dry), and prejudicial to the growth of intellect; and to use those articles that are productive of mental-tranquility, health, strength, intellect, energy, and good temper—qualities that go to make a man refined. Such foods are milk, butter, sugar, cereals, etc.,—foods and drinks, that help to make the reproductive element (both male and female) of the highest quality, free from all faults and imperfections."

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"He further recognises different stages in the development of embryos. In recognition of these stages he lays down that two ceremonies—one to be performed two months after the conception and the other to be performed five months after the conception. The first is intended to help the embryo in its physical development and the second to accelerate the development of its brain. In the course of the first ceremony certain medicinal drugs are taken in by the mother and at the time of second ceremony hypnotic suggestions play an important part. The Swami also lays down how the course of living should be changed with these stages. Needless to add that the husband is to keep back from meeting the wife throughout the period of pregnancy.

Thus carefully guiding the development of the embryo, the reception accorded to the child is also to be scientific and impressive. Before the birth takes place, everything is put in order, the house is given an extra cleaning and the atmosphere filled with spiritual vibrations.

We have, thus, very briefly described the principles of the Science of Eugenics as laid down by one of the greatest sons of India. We wish our advanced brothers of the land where this reaches, could just find time to study these principles in the light of their own scientific principles, reduce to practice the theories laid down in the above pages, to find out how far they are calculated to make humanity better. We have faith in Dayanand's theory and the old Hindu science and we pen down these few pages in order to convey Dayanand's thought to other people. Let us hope, that our humble effort would be productive of good both to the East and the West. May the Lord bless our poor attempt!

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SWAMI DAYANANDA SARASWATI.

By a "Southerner."

It was only five years ago that a copy of the Satyartha Prakasha was put into my hands by a friend of mine from South India. In a few minutes I glanced over the salient points in it. This was enough to engender in me the profoundest reverence for the Swami. I was then interested in the suppression of the periodical slaughter of animals in temples in some superstitious villages in this district. This wicked practice was upheld as having Vedic sanction. We Shaivites have two supreme authorities, the Vedas and the Agamas, both revealed by God and both therefore identical in the fundamentals.

No vice is so strongly condemned in the Agamas as killing sentient beings. I could therefore very easily infer that the Vedas also condemned the killing of animals and could never sanction animal sacrifice. Not being a Vedic scholar I referred the matter to one of the foremost religious savants who, to my great astonish ment and annoyance, wrote that the Vedas did not only sanction but enjoin animal sacrifice. It was to be a mathematical certaintly that his pronouncement was absurd. It was when I was despairing of finding out a real knower of the Vedas that I was blessed with a copy of the Satyartha Prakasa. It was one of the happiest moments of my life when I read in the book that Vedas condemned meat eating and I inferred that animal sacrifice was not sanctioned in them. Besides this, I saw in that valuable book that the Vedas teach neither polytheism nor nature-worship. I then realised that Swami Dayanand has been the only seer of Vedic knowledge for several centuries.

The ritualistic and Vamic commentators of the Vedas have so disgracefully misinterpreted them that they have been held up to ridicule by westerners as despised as the writings of men just emerging from savagery. Nature worship, polytheism and animal sacrifice are quite enough

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to discredit any religion, and if westerners laughed at the Vedas they are not to blame. Under Sayana and his fellow commentators the Vedas were like a noble prince enslaved by a gang of thieves, fed and clothed like them, and engaged in the same profession as theirs. What direr calamity could befall this planet than the Rakshasic cutting off of the rays of the spiritual sun of the universe! and what greater, nobler, and holier service to God and man than regaining for all mankind and for all ages the spiritual energy radiating from the ultimate source. Swami Dayanand has done this service, and what has the world got to give him thing in return? The utmost at our command is only a token of appreciation of his work. It is therefore a privilege and pleasure to sing praises of him. I can command no words to praise him, but my heart is full of gratitude and reverence for him, though he cuts at the root of the practical side of my Religion, Saivaism, by condemning Temple worship, sacred ashes, and Rudrksha. If I have for him such unlimited praise, I can hardly conceive the feeling of devotion his followers of the Arya Samaj must have for him. Glory to Maharshi Swami Dayanand. Long live his holy name.

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A WORD TO OUR YOUNG MEN.

(By Chaudhri Hari Shanker.)

They only have a right to advice and admonish who have acted up themselves—words of counsel which men devoid of action offer always fall upon deaf ears. How can the world listen to and be persuaded by the words of those who could not persuade and influence their personal self by them. However the converse is also sometimes true. Small people with no higher qualities of head and heart but who feel most keenly their failings and omissions not unoften get the favour of patient listeners The very sense that they omitted to act as they ought to have acted enables them to speak with force and authority on their subjects. The Persian poet says:—

روزگارم بشد به نادانی — من نه کردم شما حذر بکنید

I passed away my time in ignorance. I could not refrain from the evil but I warn that you still can. Relying upon this happy couplet I lay before you some thoughts, however poor they may be, about young men.

It is a patent fact that the influence of English education is westernising each and all of us day by day. A father, who sends his child to the University for higher education, finds to his great astonishment that after a course of five or six years his son is quite another man. The young graduate in the English costume with a cigar in his mouthand glasses over the nose, Christy's hat on the head and Dawson's boot in the foot bids, on coming home, bids "good morning" to his father. The poor fellow mistaking his own son to be a Sahib and struck with panic bows down a salaam in return. On close scrutiny, however, the old father recognises the booted, suited, tall and haggard gentleman to be his own once simple, guileless, hale and hearty child.

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However this is not all. The old man, to his great dissatisfaction, observes that the change in the child is not only external—along with the outward revolution the mind too, is metamorphosed to a great extent. Purity and simplicity of heart are gone, love for parents and superiors is minimised, principles are set aside, and relegious usages and ceremonies are given French leave. Instead of simple dining dishes, a table, knife and fork are substituted, instead of simple bread and butter loaves and fishes are desired and the place of Sanskrit literature and Shastras is supplanted by the English print of the prolific novelist. The poor old man, however, thinks that the change in his son is perhaps momentary. But this is not so. As years roll on habit becomes second nature. The outward glass of fashion and style; the foreign modes of thinking and living, the strange and costly ways and habits become in due course ingrained in the juvenile recipient. The material world with all its charms and attractions, and the rich display of variegated phenomena of diverse hues and color soon allure the young fancy of the green born and irrisistibly tempt him to the bait. The mind is apt to incline to the evil sooner than the good and light, shadowy, unsubstantial ideas and impressions are readily focussed and imprinted upon it. The wave of materialism which in this era may be said to be at its highest water-mark sweeps away those sterling, solid and substantial ideas of plain-living and high thinking which go to form character. Young men, dazzled by the superficial show of the outer world let go the reality forgetting the maxim "All that glitters is not gold." It is, therefore, of the utmost importance that from the very beginning young men should accustom and habituate themselves to the simplest ways of living. They should abhor all ideas of ornamentation, style and fashion. They shou'd wage a regular crusade against all shams and shows.

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The question of dress is now engaging the attention of the civilized world. Many thinkers and reformers are of opinion that the European dress requires a good deal of change and remodelling. For women specially the western dress is rather unscientific and inconvenient. The waspish waists and lionish breasts are so prominently brought out that the Indian etiquette rebels against it. Medically also the artificial thinning and constant belting of the waist give rise to many complaints of the womb and the stomach. The Indian sarhi, daman and dupatta are at once so simple, decent and comfortable that any intermeddling with them is, to all intents and purposes, useless. Pantaloons and short coats of the male dress also do not befit an Indian physique. In the temperate climate of India the body need not be clothed with tight and stiff dress. Ample room should be left for the free display of every part of the body in each and every position. Why should our young men discard the fashion of dress which our ancestors had chosen and adopted? Simple trousers, plain kurtas, long angarkhas, decent pagrees, easy Indian shoes, can well satisfy our tastes and wants when we take Indian means and climate into consideration. Cleanliness and neatness in dress, of course, are as essential as any thing. It is, therefore, not at all necessary for us to follow in the wake of Englishmen and imitate their tastes and designs when we can find no reasonable fault and flaw in the long established ways of our own dress.

The next point that I want to urge upon my juvenile fraternity is the question of food This is perhaps the most beaten and highly-hackneyed subject but none the less unsettled. Modern thinkers and philosophers have yet to agree as to what kind of food is most beneficial and conducive to the well-being and growth of humainty. Whether man is a carnivorous, herbivorous, frugivorous or omnivorous animal is still the question which puzzles and agitates the scientific world. When scientific and philosophic minds sound

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a discordant note on such a vital subject, the illiterate masses and laymen needs must grope in the dark in this matter. Vegetarianism claims but the smallest minority of votaries and advocates and carnivorism rules supreme. Some people steer a middle course and say that eggs and fish are vegetables pure and simple. It is really very difficult to understand the so-called scientific grounds and reasons which substantiate the proposition that the fish species are devoid of life and that the spermatozoon in the egg have no animality. When modern science establishes beyond a shadow of doubt that even inanimate matter, is capable in a subtle and refined form of responding to all outward stimulii (Mr. Bose's formula about response in the living and the non-living) such theoris look preposterous and untenable.

Lord Krishna has in this Magnum Opus the Geeta so well depicted the properties of food-stuff that it will amply repay the student to rummage the leavesof that chapter Eatables are described to be of three kinds:—Satogunis, Rajagunis and Tamogunis. All four, bad smelling, over kept, hard, dry, intoxicating sleep-inducing and ignorance-producing substances are Tamogunis and as such should be avoided by the twice-born. Substances which produce desires and stimulate appetites, those which engender activity and restlessness and those which create hankerings and cravings for worldly things are Rajogunis pure and simple. And lastly those eatables and drinkables which produce peace and calmness of spirit, which sharpen the intellect and strengthen the memory which produce health of mind and health of body, which create ideas of purity, piety and lead a man to godliness are Satogunis. These the student, the Brahman and the Sanyasin should invariably adopt as their food Wheat, grams, and other cereals. dried and fresh fruits, milk, honey and butter are no means substitutes for egg, mutton, pork or meat chop.

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In this matter Dr. Louis Kohni, the author of Hydropathy, Dr. Kellogg late President of the Council of Physicians and lots of other scientists and physicians are pointing to the same simple diet-table which the colleagues of Rishis and Munis prescribed long long ago. In recent times Professor Rama Murti has demonstrated to the hilt what Herculean miracles of phsique are possible by a dietary of almonds and rice only. I will urge upon my young readers that they should at least avoid all highly-spiced and well-seasoned articles all flesh foods, all pickles, preserves and chillies, all cold drinks, aerated beverages, wine and intoxicants. Light, simple and nourishing foods and drinks which keep a sound mind in a sound body should always be resorted to. Says Lord Krishna:—

आयुः सत्ववलारोग्य, सुख प्रीति विवर्धनाः ।
रस्या स्निग्धाः स्थिरा हृद्या आहारः सात्विक प्रियाः ॥
कट्वम्ल लवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःख शोक कामय प्रदाः ॥
यात यामं गत रसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनम् तामस प्रियम ॥

The foodstuff which produce longevity, strength, courage, energy, health, happiness and love those which are juicy and starchy and those which impart vitality and pleasure to the entire system—aye these are the substances which are dear to men spiritually inclined. Bitter, sour, brackish, pungent, extremely hot and dry foods those which create disease, sorrow and pain are exactly the things loved by worldly people. Cold, juiceless, unclean and remnant eatables are liked by fools and idiots.

The last point which I wish to dilate upon is religion. In ancient times religion was all in all in India. Men lived and died for religion. Air and water were not needed

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more than religion. It was the *summom bonum* of their life. Law-giver Manu ordained :—

धर्म्मएव हतो हन्ति धर्म्मो रक्षति रक्षितः ।

तस्माद्धर्म्मो न हन्तव्यो मा नो धर्म्मो हतोवधतीं ॥

" Dharam kills the man who kills it and protects him who protects it. Therefore in no case should Dharam a be forsaken ". But by the advent of western civilization this central idea long ago faded from our memory. Consistent with its wise and impartial policy of neutralism we could not expect the British Government to lay any special stress on our idea of Dharam. The result was that in our schools and colleges religious education was altogether divorced from the curriculum. How could the Government harmonise the Hindu, the Mohammedan, the Christian, the Sikh, the Jain and a dozen other creeds and isms? All other subjects, sciences and languages the merciful rulers undertook to thrust upon the willing brains of Indian pupils. But religion, the well-spring of Indian life and thought they left to the separate ics and isms to develop and evolve for themselves. But our people neglected this functional duty and the sequence was a complete over. throw of religious superstructure in our young men. If our matriculates and collegiates now scoff and sneer at the idea of Godhead, the existence of soul or the law of transmigration, the fault is mostly with us.

Therefore to my thinking it is of the utmost importance that just after leaving the school or seminary where they are starved of religion all their career, youngmen should sparea few of their precious leisure moments for study other than secular. It is a serious blunder to think that secular education is all in all. As years roll on and a man advances in age, the part which religion plays in Indian life and action is so clearly and visibly brought out that is is absurd to ignore its influence or defy its importance. It is religion only which connects the past and

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the present of any nation and a nation is dead and gone if its young men kick aside and trample underfoot the noble aspirations, the best traditions, the lofty ideals, and cherished experiences of those ancestors who have left the stage. Let our young men take to religion and theology in right earnest and they will with confidence buffet and baffle the high stream of agnosticisin and matter. worshipping that are so rampant in our midst.

Pardon me my indulgent reader! I do not mean to say that every young man should turn into a fanatic Mohammadan, a zealot Christian. a red-hot Arya, a contentious Bramho, a quarreulous Sikh or an orthodox Sanatani. My humble prayer is that with cool heads and patient sincere hearts avoiding prejudice and bigotry every young man to whatsoever class he may belong should dig out the spiritual truths which his own religion keeps concealed. Patient application, unbiased judgment, sincere searching and thoughtful assimilation are sure to lead to the goal where curiously enough many great minds meet. The Vedic Dharam which is the parent of all religions very pithily depicts the tenfold qualities which mark out and distinguish a religious theistic walk of life. Say the sacred shloka:—

धृतिःक्षमो दमोस्तेयं शौचंमिन्द्रिय निग्रहः ।
धीर्विद्या सत्यम अक्रोधा दशकं धर्म्म लक्षणम् ॥

Perseverance, forbearance, self-restraint, honesty, cleanliness, control of senses, sound judgment, true knowledge, truthfulness and absence of anger are the ten unmistakable signs of Dharma. It is well worth while every one and specially the young men to always carry this Encyclopoedic aphorism in the pocket of their hearts. They will find that in the ups and downs of their life this habit of theirs will enable them to meet against terrible odds and ends. May the Almighy father shower blessings on each and all ! Om Shanti.

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KAPILA AND DAYANAND.

(*By Mr. Chamupati, B. A., Gurukula, Multan*).

Dayanand, the last of Vedic *rishis*, has been denounced by his critics as a propounder of new doctrines, which find their counterpart in none of the six systems of Indian philosophy. In his Introduction to the Satyartha Prakasha, however, he declares in unequivocal language, that with *rishis* of any clime and country that have gone before him or will come hereafter, he is at one. The six orthodox schools find in him not only a unflinching supporter but a ready reconciler of their seemingly divergent doctrines. For all foregone luminaries, his writings are a focus, through which their divergent rays pass with blended and redoubled lustre, to coalesce into one stream of light. He quotes with equal copiousness from all the *Shastras*, and but for the mention of sources from which they are taken, the *sutras* would appear as the work of one and the same *rishi*.

We propose in these pages to show how the views of the modern seer coincide with those of one who preceded him centuries ago.

1. Three eternals—

Dayanand traces the growth of the universe to three eternal entities, *viz.*, *Ishwar*, *Jiva* and *Prakriti*. The first he believes, is omnipresent, omniscient, omnipotent; one undivided and indivisible; busy unseen controller, faultless organiser. The second is the conscious individual force acting and expressing itself in every moving and thinking body. The third is dull, lifeless—moved but not moving—matter. The three are distinct in essence but not separable in space. They envelop one another. They are co eval. They had no beginnnig and will have no end.

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Kapil's analysis is not into three, but into twenty-five. The first twenty-four, however, are only emanations. They are diversely evolved forms of the same *prakriti*, and can be regarded as one. The twenty-fifth, *purush* (पुरुष) stands for two, *viz.*, *Jiva* and *Ishwar*. Those who do not study Kapil closely declare him an atheist. But in a separate article we establish his theism beyond any shade of doubt.

It is thus clear that if minor differences of treatment be overlooked, both Kapil and Dayanand look at the universe from the same angle, and arrive at exactly the same result. Their analysis is in essence similar.

2. *Belief in the Vedas*—

The Rishis were always staunch believers in the Vedas. When all other authority fails, the divine revelation comes to rescue, and the Arya bows before it in reverent acquiescence. Read through the works of Dayanand. The same note rings throughout so that one is steeped in bliss to hear the repeated conviction of the infalliblity of the Vedas. For the most trivial utterances that he makes, the sage derives his inspiration from the same fount of wisdom divine. So does Kapila.

But as fate would have it, both are cried down as impostors. Their doctrines, it is said, are quite contrary to the wild outbursts of Vedic votaries. They assume a skin deep orthodoxy in order to pose on the simple Hindu mind, which though ignorant of both its letter and import, is yet firm in its blind belief in that clossal record of primitive worship. But for the tranquillity of salvation that the Preceptors of the faithful enjoy, the souls of these sages would sorely resent the charge laid at their door.

For Dayanand the Vedas are the very essence of life. He lived and breathed the Breath Divine. From Kapila,

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too, we shall quote a few sutras, which, let us implore, should be read, not with a squint of scepticism, but with a full confident gaze.

न पौरुषेयत्वं तत्कर्त्तुः पुरुषस्याऽऽभावात् ॥ सां० ३७३

The Vedas are no humam (production), as they have no human author.

मुक्तामुक्तयोरयोग्यत्वात् ॥ सां० ३७४

Neither the liberated nor the confined (jiwas) are capable of (making such a book.)

निज शक्त्यभि व्यक्तेः स्वतः प्रामाण्यम् । सां० ३७८

Being self-produced they are self-evident (*i. e.*, they require no proof).

The source of verility of the sages is thus the same Divine fount. They tire not of sucking its blissful juice It runs through their veins and shows itself in the springs of immortality they leave.

Plurality of souls—

Soul is distinct from God. It is also distinct from matter. But is it one? Or has every body its own देही (soul)? Dayanand accepts the latter view and has argument and authority to support it. What does Kapil say?

जन्मादिव्यवस्थातः जीव बहुत्वं । १४६

The souls are many as they are born and die. (If there were only one soul, it would occupy all bodies for all time and there would be no birth and no death).

The last sutra is followed by refutation of the stock argument of modern vedantists that like unto space (**आकाश**) the soul, though one, looks many, being enclosed in different bodies. Kapila proceeds:—

पृथगेकत्वेन परिवर्त्तमानस्य न विरुद्ध धर्म्माऽध्यासः । सां० १५२ ।

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The soul that is one and lives as one can have no idea of contradictory qualities and states.

Here also the sages are found at one.

4. Reversion from salvation—

Of all the doctrines expounded by Dayanand that reversion of the soul from salvation has found most refractory acceptance. *Mukti*, as commonly interpreted, is final repose, a never-ending release. Shall even that be followed by toil and woe? Soothed Hindu soul staggers at the suggestion. The Arya, though safe behind the fortified walls of his Lord's reasoning, feels on an inseure base in *shastric* authority, and gives his dubious assent to the unstable doctrine. Lo! there rises from the sound sleep of salvation a silvery sage, who adds his voice to that of our *rishi*. Will it have weight in reassuring the failing heart?

इदानीमिव सर्वत्र नात्यन्तोच्छेदः । १५६ ।

There will never be total termination of existence as there is none now.

(If liberated jivas were not to return, the number of jivas under transmigration would day by day decrease which would in course of time lead to total end of life As this is never to be, liberated jivas return.)—Vijnan Bikshu.

The authority of Kapila will clear up many a sinking Arya heart. Our Lord is not alone in believing in the true doctrine. All the *rishis* are with him. Let us follow the flag he has unfurled with a whole heart, reposing implicit confidence in every letter and sign he utters.

5. Theory of Creation—

According to Dayanand the universe is real. The doctrine of *Navin* Vedantis that this passing panorama

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consists only of images prompted by an illusioned mind he spurns as itself a vision in hallucination, Says Kapil—

जगत्सत्यत्वमदुष्ट कारण जन्यत्वाद्बाधाऽऽभावाच्च । सां० ५०८ ।

The world is real as it has sprung from a real cause and there is nothing to obstruct this view.

Nor has existence sprung from non-existence.

नासदुत्पादो नृश्रृंगवत् । सां० ११४ ।

The creation of something out of nothing is compared here to the growth of a horn on the head of a man, a funny way of discarding the absurd idea.

उपादान नियमात् । सां० ११५ ।

Material objects must have a material origin—it is a law.

सर्वत्र सर्वदा सर्वथाऽसंभवात् । ११६ ।

Creation out of nothing is impossible in any time, clime or state.

शक्तस्य शाक्य करणात् । सां० ११७ ।

The powerful (Omnipotent God) can do only the possible, *i. e.*, even God can not trespass the law.

Creation takes place in order that jivas may enjoy the fruits of their action. Dayanand and Kapil both subscribe to this view. Says Kapil:—

तत्कर्मार्जित्वात् तदर्थमभिचेष्टा लोकवत् । २१० ।

Aryan thinkers, one and all, admit that creation takes place over and over again so that the recurring process goes on in an endless series of cycles (कल्पाः) We need not cull sutras on this point as Kapil suggests no exception to the common theory.

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There remains only one point now to be touched. What function does God perform in this creation or evolution as we may properly call it? As shown in another article, His presence is His control, His contact is the motive power of this unconscious machinery. But for him the wheel would not go. The spheres would collide the planets would break, the moons would go to pieces, and there would be no light for the stars and the suns.

Here too the sages show no friction. They speak as it they had conspired.

On the theory of creation we have been very brief perhaps objectionably so. Want of space is our only apology. Evolution of matter being his special sphere, Kapila exhausts every phase of it. What is most surprising we find in his discussions, most modern views. The scientists of the present day may study him with advantage. It will bring home to them that even in material sciences, a *yogi's* achievements are far superior to those of a physical investigator in a well-equipped physical laboratory.

Our object is not to expound Kapila. We started with the notion that *rishis*, though separated by an unbridgeable gulf in time, occupy the same platform. Among elevated *jivas* there is a brotherhood. They converse in thought. They meet in spirit. They have a common mission. Their light is taken from Disc Divine. That light being identical, they look at things identically. Dayanand, the last of the train, repeats the same lesson that his elders taught before him. He is not shy in acknowledging his debt. Let us not be shy in acknowledging his loan. Truth though centuries old is ever new.

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THE RELIGIOUS PHILOSOPHY OF HINDU MARRIAGE—(continued).

II

तपःस्वाध्यायनिरतं तपस्वी वाग्विदां वरम् ।
नारदं परिपप्रच्छ वाल्मीकिर्मुनिपुंगवम् ॥

Vanmiki of great Tapas asked sage Narada who is reputed for Tapas, learning and power of speech."

It would be preposterous to contend that this verse was composed by Vanmiki himself. Further there is more internal evidence to prove that Vanmiki could not have composed the text than to establish his authorship. The apparent confusion in this peculiar style of describing the compositions does not go to establish that the contents of the texts are unscientific and mythological, whereas the systametic application of this ingenious method in the description of highly abstract and philosophical ideas, naturally exhibits the extreme skill utilized in the treatment of a subject of the highest importance to mankind. Anyhow, before we proceed further it is highly desirable that we secure for ourselves some definite ideas as to the real contents of this reputed Manu-Smriti, its illustrious author and, if possible, the probable date of its origination too.

Manu and Mantra.

We have to enquire into here the significance of a few technical terms for the purpose of understanding the correct import of the given description pertaining to the title of the text as Manu-Smriti. We have already seen that the divine Bramha represents the basis for the totality of Intellects engaged in retrospective meditations religiously ordained. This Bramha is puranically described in this Smriti as having divided his body into two, male and female, and as having created in the female a son named Virat. That this Virat is described as follows in the Sruti itself is fact known even to an ordinaary Hindu.

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सहस्रशीर्षा पूरुषः सहस्राक्षस्सहस्रपात् ।

"This Purusha possesses thousand heads, thousand eyes and thousand feet."

The Manu of the Smriti, under reference, has been described as the son of Virat having originated from his tapas. Whatever may be the indefinite and incomplete interpretation now furnished for this description of Virat, the Manu-Smriti definitely explains the origin of Virat in verse 32. Bramha divides himself into male and female and creates Virat in the female. The philosophical conceptions of Eswara and Sakti are here puranically described as the division of Bramha's body. Virat originating from this female by the force of the male, brings us down in the scale of religious philosophy to what is technically explained as the divine basis for philosophical conceptions of the Universe, as the result of a combination of Eswara and Sakti. To be more plain, the technical term Virat alludes to the ultimate divine form of an extremely subtle nature, suited for meditation by the Yogis who analyse all material conceptions and resolve them into the effects of Sakti or divine energy whose fundamental principles are technically known as the religious Tatwas. Again, Manu described as the son of this Virat, must necessarily denote some philosophical idea connected with the conception of Virat. The significance of Manus and Manwanaras has been noticed in detail in pages 527 to 359 volume I, the Permanent History of Bharata-varsha. The following extracts may be of use for reference in this connection.

विराजमसृजद्विष्णुः सोसृजत्पुरुषं विराट् ।
पुरुषं तं मनुं विद्यात्तस्य मन्वन्तरं स्मृतम् ॥
द्वितीयं मानसस्यैतन्मनोरन्तरमुच्यते ।
स वैराजः प्रजासर्गं ससर्ज पुरुषः प्रभुः ॥
नारायणविसर्गस्य प्रजास्तस्याप्ययोनिजाः ।
॥ ब्रह्मपुराणम् ॥

"Vishnu created Virat and he created the Purusha called Manu to whom Manwantaram belongs. The second

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stage from the Manasa is known as Manwantara. Manu created the Prejas and in this line of creation originating from Vishnu no prejas are born from the womb of a mother."

This description is not far different from the one in the Smriti. It, however, states clearly that the Prejas as used here do not represent any created beings now known to man.

सवै स्वायंभुवः पूर्वं पुरुषो मनुरुच्यते ।
विराजमसृजत् ब्रह्मा सोभवत्पुरुषो विराट् ॥
सम्रान्मानसरूपात्तु वैराजस्तु मनुः स्मृतः ।
सवैराजः प्रजासर्गः ससर्ग पुरुषो मनुः ॥
प्राणो दक्षस्तु विज्ञेयः सङ्कल्पो मनुरुच्यते ।
स ओंकारो भवेद्वेदः अक्षरं वै महेश्वरः ॥
चतुर्मुखमुखात्तस्माद्जायन्त चतुर्दश ।
नानावर्णा स्वरादिव्यं आद्यन्तञ्च तदक्षरम् ॥
ततस्तेभ्यः स्वरेभ्यस्तु चतुर्दश महामुखाः ।
मनवः सम्प्रसूयन्ते दिव्या मन्वन्तरे स्वराः ॥
इत्येते मनवश्चैव स्वरा वर्णाश्च कल्पतः ।
विज्ञेयाहि यथा तत्वं स्वरतो वर्णतस्तथा ॥
परस्परसवर्णाश्च स्वरा यस्माद्वृता हि वै ।
तस्मात्तेषां सवर्णत्वादन्वयस्तु प्रकीर्तितः ॥

॥ वायुपुराणम् ॥

"Bramha created Virat. From the mental form of Virat, Manu known as Samraud originated. This Manu created the Prejas. Here Deksha represents Prana and Manu represents Sankalpa or mental determination. This Om became the Vedas and the eternal is Maheswara. From the faces of the four-faced Bramha, the divine fourteen vowels and consonants originated. Then from these vowels, fourteen Manus originated constituting the divine vowels of the Manwantaras. In this manner the vowels, consonants and Manus originate in different *kalpas* or varities of meditation. The vowels in themselves being of the same caste or family the Anwaya or Vamsa of the Manus is signified thereby."

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Manu here clearly represents the divine basis of a holy Mantra. The religious technicalities pertaining to the sounds and letters constituting a sacred Mantra are explained in the above verses. Manu is here called Samraud, his father is called Virat and his grandfather Bramha is known as Swarat. These technical terms are explained clearly in the religious literature, only they are not carefully looked into. Swarat or Bramha represents the divine basis of all subtle notions conceived by man; Virat refers to the divine basis of all the gross ideas and Samraud denotes the divine basis of both the subtle and the gross ideas combined. It is not possible to go into further details here, but enough may be quoted from the sacred texts for the conviction that the prevailing interpretations seriously affect the philosophical and religious character of the contents of the literature.

पूर्वेण पश्चिमं ज्ञेयं वर्तमानेन चोभयम् ।
एतेन क्रमयोगेन मन्वन्तरविनिश्चयः ॥
एवं देवाश्च पितरः ऋषयो मनवश्च ये ।
मन्त्रैः सहोर्ध्वं गच्छन्ति ह्यावर्तन्ते च तैस्सह ॥
मन्वन्तरान्ते संहारः संहारान्ते च संभवः ।
देवतानामृषीणाञ्च मनोः पितृगणस्य च ॥
सप्तर्षयो मनुर्देवाः पितरश्च चतुष्टयम् ।
मूलं मन्वन्तरस्यैते तेषाञ्चैवान्तरे प्रजाः ॥
ऋषीणांदेवताः पुत्राः पितरो देवसूनवः ।
ऋषयो देवपुत्राश्च इति शास्त्रविनिश्चयः ॥

॥ वायुपुराणम् ॥

"The future should be ascertained by the past and both by the present. The Manwantaras should be determined by this Krema yoga or method. The Rishis, Devas, Pitris and Manus ascend and descend accompanied by Mantras. They are destroyed at the end of a Manwantara and created at the end of the destruction. The Sapta-Rishis, Manus, Devas and Pitris are the four component parts of the basis of a Manwantara, and in the midst of

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them are the Prejas. The Devas are the sons of Rishis and Pitris are the sons of Devas. The Rishis themselves are the sons of Devas. It is so settled in the Sastras."

To the modern learned interpreters, this quotation is surely more vexatious than the previous ones. Every thing here is irrelevant and incoherent. The Devas are said to be the sons of Rishis and *vice versa*. The Pitris are said to be the sons of Devas. That the Devas are also the sons of Pitris, is stated in the Siva-Maha-puranom as follows.

एवं ते पितरो देवा देवाश्च पितरस्तथा ।
अन्योन्यपितरो वै ते देवाश्च पितरश्च ह ॥

It is not possible to believe here that these paradoxes have crept in by mistake. They are declared to be so settled in the Sastras.

इति शास्त्र विनिश्चयः ॥

We find here that the Rishis, Devas, Pitris and Manus all combined constitute the basis of a Manwantara. They ascend and descend together with the Mantra. They are destroyed at the end of a Manwantara, and are immediately created. Amidst them lie the Prejas. These are certain technical facts consistently described in every religious text exactly alike. The abundance of existing criticisms pertaining to the mutual inconsistencies of the sacred texts as well as to their production at different periods of modern history, has originated only from the simple ignorance of the subject. We cannot afford to digress further for the purpose of proving the mistake in the modern method of interpretation. We must limit our enquiry here to the history of the great Law-giver, Manu the alleged author of the Smriti under reference.

शतरूपा च या नारी सावित्री सा त्विहोच्यते ।
भार्या सा ब्रह्मणः प्रोक्ता ऋषीणां जननी च सा ॥
पुलस्त्याद्यान्मुनीन् सप्त दक्षाद्यांश्च प्रजापतीन् ।
स्वायं भुवादींश्च मनून् सावित्री समजीजनत् ॥

॥ पद्मपुराणम् ॥

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"The woman named Sata-rupa or of hundred forms is known as *Savitri*, the wife of Bramha. She is the mother of the seven Rishis named Pulastaya and others, of Deksha and other Prejapatis, and of Swayambhuva and other Manus."

In this Puranic description, the term Savitri alluding to the celebrated Gayatri Mantra, is the least likely to be misunderstood by a Hindu of common sense. The Mantra, Rishis and Prejapatis described all over our religious literature being here assured to be the offspring of this Mantra, they cannot possibly be classed under human or beastly creation. All the prevailing historical accounts of them are therefore worse than fabulous mythology. The modern critics of the so-called Indian mythology are unconsciously caught in their own trap for which the sacred literature is certainly not responsible. The ignorance of the Puranic method of treatment adopted undoubtedly lies at the bottom. Now let us proceed.

मनोर्नाम मनुत्वं च यदेतत् पठ्यते किल ।
प्रयोजनवशाद्विष्णु रसावेव तु मूर्तिमान् ॥
॥ वराहपुराणम् ॥

"The name Manu and the characteristic of Manu are mentioned in the texts with some special object and they allude to Vishnu in some form."

We have already noticed that Manu represents the divine basis technically known as Samraud. The above passage is therefore clear enough.

एनमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम् ।

"Manu is explained by some as representing Agni by others as Prejapati." We have already seen that Agni generally refers to the true knowledge. Prejapati is a term commonly used to denote Bramha himself. Its special significance has been already noticed in detail in pages 477 to 507, volume I. The Permanent History of Bharata-Varsha while dealing with the character of Rishis.

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प्रजापतय इत्येव पठ्यन्ते ब्रह्मणः सुताः ।
एतद्वंशसमुद्भूताः स्थानकालाभिमानिनः ॥
न च तेनैव रूपेण स्थापयेयुरिमाः प्रजाः ।
युगादि निधनाच्चैव स्थापयेयुरिमाः प्रजाः ॥
॥ वायुपुराणम् ॥

"The Prejapatis are known as the originators of families and represent the basic principles of religious *stages and times*. The propagation of the Prejas is not carried on by these in themselves, but by a combination of Yugas and their destruction." The Prejapatis as the term itself denotes refer directly to the creation of the technical Prejas, and they are here clearly explained as the basic principles of religious stages and times technically connected with the creation and destruction of Yugas. A more detailed explanation is furnished in the following quotation.

स्थानाभिमानिनः सृष्ट्वा साधकानसृजत्पुनः ।
मरीचिभृग्वंगिरसः पुलस्त्यं पुलहं क्रतुम् ॥
दक्षमत्रिं वसिष्ठञ्च धर्मं संकल्पमेव च ।
प्राणात् ब्रह्मासृजद्दक्षं चक्षुर्भ्यां च मरीचिनम् ॥
शिरसोङ्गिरसं देवो हृदयाद्भृगुमेव च ।
नेत्राभ्यामत्रिनामानं धर्मञ्च व्यवसायतः ॥
सङ्कल्पञ्चैव सङ्कल्पात्सर्वलोकपितामहः ।
पुलस्त्यच तथोदानाध्यानाच्च पुलहं मुनिम् ॥
अपानात् क्रतुमव्यग्रं समानाच्च वसिष्ठकम् ।
इत्येते ब्रह्मणा सृष्टाः साधका ग्रहमेधिनः ।
आस्थाय मानवं रूपं धर्मस्तैः संप्रवर्तितः ॥
॥ कूर्मपुराणम् ॥

"After creating the basic principles of religious stages Bramha created the executive principles named Marichi, Bhrigu, Angira, Pulastaya, Pulaha, Kretu, Deksha, Atri, Vasishta, Dharma and Sankalpa. Deksha was created out of his prana, Marichi from his eyes, Angira from his head, Bhrigu from his heart, Atri from his eyes, Dharma from

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his profession or trade, Sankalpa from his sankalpa or mental determination, Pulastaya from Udana, Pulaha from meditation, Kretu from Apana and Vasishta from Samana. Seated in the human body they cause the performance of Dharma.

The Puranic Personalities in the Manu Smriti.

All the Puranic personalities above enumerated as having originated from the various parts of Bramha are described as representing the executive functionaries seated in the body of man guiding the proper performance of Dharma. We have previously noticed that Sankalpa represents Manu and the same is repeated here as originating from Bramha's Sankalpa, Bhrigu originates from Bramha's heart. In the story of the Smriti under reference, this Manu teaches the Manu-Smriti to Bhrigu having himself learned the same from Bramha. He then asks Bhrigu to teach the subject to the Maha-Rishis who went to him direct for enlightenment. This Puranic story we have now to understand in its true light. We can, however, ill-afford to permit at this stage the illogical and deceptive process of reconciliation often adopted by the modern interpreters, when they hopelessly lose their position. The possibility of occasionally offering a philosophical meaning also to actual historical facts, is generally urged forward as a plea for current interpretations in such cases. We have repeatedly proved in the pages of the Permanent History of Bharata-Varsha, the total inapplicability of a ridiculous theory of the kind, thoughtlessly resorted to. Which human ruler's history could ever be transformed into what facts of philosophy or religion? How could mangoes or cocoanuts be philosophically interpreted as Gnana-yoga or Karma-yoga.

कोचित्सामान्यमद्वैतं वदन्ति भ्रान्तचेतसः ।
विशेषं द्वैतमाश्रित्य न तेषामस्ति वेदनम् ॥
द्वैतमेव हि सर्वत्र प्रवदन्ति हि केचन ।
न ते मनुष्याः कीटाश्च पतंगाश्च घटा हि ते ॥
॥ सूतसंहिता ॥

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The sad fact undoubtedly remain that fews are actnally in need of religion and philosophy at present. Even the interpretation of sacred texts as human history, absurd as it is, seldom originates from religious inclinations. The reading and preaching of these texts in public are now-a-days ingeniously styled Kala-Kshepoms, meaning whiling away time. It cannot here be denied that there is now in the country a large number of men and women who are in utter need of such occasions, owing to a want of sound and useful education in Sanskrit and the vernacular. Those who are accomplished in the art of satisfying such people by pandering to their low taste for the moment, with their meaningless and invariably objectionable trash, have unfortunately more or less become our religious authorities of the present generation. The enlightened foreign critics who depend upon these authorities for authentic information are easily misled, and the most charitable view they are prepared to take, extends only to dubbing the contents of sacred literature with the dignified titles of mythology and allegory which our anglicised Hindu is only too ready to imitate without the least, thought of its suicidal consequences. The great Bramha, the Almighty creator of everything sacred and scientific, in the sphere of religion, is certainly no myth or allegory to the pious Hindu and to the earnest philosopher. A natiou without him, has the mark of the beast upon it and is going the way of all brutality." In the interest of the revival of our down-trodden religion, it would therefore be a great boon if these two blessed terms are omitted for some time in the English Dictionaries in India. In the discussion of all religious matters, the necessity to keep before our view an exact idea of the technical term Bramha has now become imperative, lest every arduous enquiry prove futile at the end in creating the conviction aimed at. The following extracts from pages 377 to 380, volume I, The Permanent History of Bharata-Varsha may, therefore, be noticed with advantage here.

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हिरण्यगर्भो भगवान् एष बुद्धिरिति स्मृतिः ।
महानिति च योगेषु विरञ्चिरिति चाप्यथ ॥
सांख्ये च पठ्यते शास्त्रे नामभिर्बहुधात्मकः ।
विचित्ररूपो विश्वात्मा एकाक्षर इति स्मृतः ॥

॥ ब्रह्मपुराणम् ॥

"The Lord Hiranyagerba is known as representing Budhi. He is called Mahan in the Yoga-sastra and Virinchi in the Sankhya sastra. He is also known by many other names. He is in the ornamental form of Viswa and is marked by a single letter".

The description is purely technical and scientific without the least smell of mythology or allegory. The terms Budhi and Viswa always allude to philosophical introspection and never to anything material.

ब्रह्मा विष्णुश्च रुद्रश्च विभक्ता अपि पण्डिताः ।
परमात्मविभागस्था न जीवव्यूहसंस्थिताः ॥
अविद्यापाधिको जीवो न मायोपाधिकः खलु ।
मायोपाधिजचैतन्यं परमात्मा हि नापरम् ॥
मायाकार्यगुणच्छन्ना ब्रह्मविष्णु महेश्वराः ।
मायोपाधिपरव्यूहा न जीवव्यूहसंस्थिताः ॥
यथाप्राग्वापकः क्षेत्रो पालको लावकस्तथा ।
ससंज्ञा याति नन्दच्च ब्रह्मविष्णुत्व रुद्रता ॥

॥ सूतसंहिता ॥

" Bramha, Vishnu and Rudra explained separately belong to the department of Paramatma and they never belong to that of Jiva. Jiva is the reflection in Avidya or ignorance and not in Maya the satwic energy of Bramhan. The name of Bramha, Vishnu and Rudra allude to one and the same entity, as the terms sower, cultivator, and reaper apply to a single farmer in his different capacities.

It is clearly stated here, that the Triads have absolutely nothing to do with Avidya or the regions of the worldly man. They do not create, preserve or destroy what he owns at present. It is an unscientific and false

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step to connect their names with anything earthy, but it is exactly the primary mistake into which the modern interpreters have unconsciously fallen. All the commentaries, glosses and inferences based upon this serious mistake do not, therefore, deserve notice for our humble purpose.

ऋग्वेदे स यजुर्वेदे तथैवाथर्व सामसु ।
पुराणे सोपनिषदे तथैव ज्योतिषेर्जुन ॥
सांख्ये च योगशास्त्रे च आयुर्वेद तथैव च ।
बहूनि मम नामानि कीर्तितानि महर्षिभिः ॥
गौणानि तत्र नामानि कर्मजानि च कानिचित् ।
निरुक्तं कर्मजानां त्वं शृणुष्व प्रयतोनघ ॥
नमोऽतियशसे तस्मै देवानां परमात्मने ।
नारायणाय विश्वाय निर्गुणाय गुणात्मने ॥
यस्य प्रसादजो ब्रह्मा रुद्रश्च क्रोधसम्भवः ।
एतौद्वौ विबुधश्रेष्ठौ प्रसादक्रोधजावुभौ ॥
तदा दर्शितपन्थानौ सृष्टिसंहार कारकौ ।
निमित्तमात्रं तावत्र सर्वप्राणिवरप्रदौ ॥
निवृत्तिलक्षणो धर्मस्तथाभ्युदयिकोपि च ।
नराणामयनं ख्यातमहमेकः सनातनः ॥
वृषो हि भगवान् धर्मः ख्यातो लोकेषु भारत ।
नैखण्डुक पदाख्येन विद्धि मां वृषमुत्तमम् ॥
कपिर्वराहः श्रेष्ठच्च धर्मश्च वृष उच्यते ।
तस्मादुवृषा कपिं प्राह कश्यपो माम्प्रजापतिः ॥

॥ महाभारतं शान्तिपर्व ॥

"In the the four Vedas, Puranas, Upanishads, Jyotisha, Sankhya, Yoga and Ayurveda, I am known by several names which owe their origin to my attributes as well as to my workings. I shall explain to you the meanings of the latter kind in accordance with Niruktom. Adoration to thee, O Narayana who is Viswa, the great Paramatma of the Devas and who is a combination of guna and nirguna. Bramha has originated from his pleasure and Rudra from his anger. The functions of these two gods are creation and destruction, showing the two methods of religious de-

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votion for the benefit of mankihd. Dharma is characterised by Nivriti or relinquishment, and it leads to real prosperity. I am the single and eternal refuge for mankind. Dharma is known as Vrisha. I am, therefore, the best Vrisha in accordance with the Dictionary meaning. Kapi, Varaha, Sreshta and Vrishaare the terms used to represent Dharma, Kasyapa Prajapati therefore called me by the name of Vrisha-kapi.

There are several important points worth noticing in this quotation which furnish useful informations relating to the subject in question.

(*a*). Bramha and Rudra originating from the pleasure and anger of Vishnu, are clearly explained here as representing two religious *paths* of technical evolution and involution in the devotional sphere.

तदा दर्शितपन्थानौ सृष्टि संहार कारकौ ।

(*b*). Vishnu is said to be known as Vrisha signifying Dharma.

वृषो हि भगवान्धर्मः ख्यातो लोकेषु भारत ।
नैखण्डुक पदाख्येन विद्धि मां वृषमुत्तमम् ॥

Bramha and Rudra originating from Vishnu are thus the sons of Vrisha or Dharma. It may be noticed here that it is usual even in the ordinary Sanskirt literature to describe cause and effect, the originator and the originated as father and son. This is no strange news to any Sanskrit student of some status. The same language is here used to explain puranically the evolution of Dharma for religious purposes.

(*c*). Virat described in the text as the son of Bramha and Manu as the son of Virat, must, therefore, represent nothing but the workings of Dharma.

(*d*) The technical term Dharma itself as used throughout our religious literature, is here clearly defined as Nivriti as opposed to Prevriti.

निवृत्तिलक्षणो धर्मस्तथाभ्युदयकोपि च ।

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THE BHAGAVAT-GITA OR THE WAR SONG OF THE MAHA-BHARAT.

(Extract from Volume II of the Permanent History of Bharata-Varsha.

By K. N, Aiyar, B. A., Superintendent, H. H. the Maharajah's School of Arts, Trivandrum.

Continued.

The lengthy extract here given is meant for convenient reference during leisure hours by those interested in the subject. It is also necessary for the proper progress of our story without unnecessary doubts or disputes in the middle, to be prepared with definite ideas regarding the geographical specifications wherever possible. On a close reading of the text here quoted, it will be evident that every word used in the above extracts contradicts the current interpretations identifying the descriptions of localities in the literature with the countries, towns, rivers, and hills in India as they are found at present. On account of the entire omission to take notice of the definitions here furnished for guidance, it is mathematically certain, that the whole text is totally misunderstood and misinterpreted. There is no doubt that the geographical foundation here laid for the so-called history of the Mahabharata war is built of a material with which neither the modern Pandit nor the critic is yet acquainted. Resting upon an entirely misleading and wrong basis, the results of the current explanations could not but be pitiably preposterous. The ingenious twistings of the text might to some extent be put up with, provided they serve at least some harmless purpose. But if nothing is actually gained except disrepute for, and disbelief in, the original text itself, the unauthorised trespass upon the sacred ground demands immediate checking, and the toleration of the same on the false ground of policy or on account of indifference is surely culpable cowardice and a suicidal policy. It is

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safer and more honorable to let the subject alone rather than interfere with such a sacred matter in any objectionable fashion. It is earnestly believed that the gist of the passages quoted as explained below will convince every unbiased enquirer of the truth of the above remarks.

Q. I. The subtle elements are five in number as classified by philosophers and the subtle earth possesses all the five qualities pertaining to the subtle elements such as sound, feel, form, taste and smell. He who has secured this elemental earth has everything movable and immovable for him.

यस्य भूमिस्तस्य सर्वं जगत्स्थावर जंगमम् ॥

When the subtle elements are in their equilibrium they do not intermix and there is then no creation or destruction. Each subtle element in itself is unlimited in extent and is the glory of God.

सर्वाण्यपरिमेयाणि तदेषां रूपमैश्वरम् ॥

Creation and destruction result only by individual irregularity of the subtle elements and their consequent intermixture, when they appear in the form of finite objects whose extents are then measured or found out, but beyond this their real state is immeasurable and unimaginable."

Now, what a serious and scientific treatment of the subtle elements and their mutual relation is here dealt with and what an absurd and irresponsible interpretation is offered in its place? What value can under these circumstances be attached to the grand explanations, showy criticisms and virulent condemnations of our ancient religious literature now thrown broadcast all over the land? The whole affair is a resplendent exhibition of the modern ignorance of the subject in toto.

शक्यो वारयितुं जलेन हुतभुक् छत्रेण सूर्यातपो
नागेन्द्रो निशितांकुशेन समदो दण्डेन गौर्गदभः ॥
व्याधिर्भेषजसंग्रहैश्च विविधैर्मन्त्रप्रयोगैर्विषं
सर्वस्यौषधमस्ति शास्त्रविहितं मूर्खस्य नास्त्यौषधम् ॥

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Q. II. " The Jambu-dwipa in which the Bharata-varsha is situated, has a Jambu-tree called Sudarsana from which it takes its name. It is covered over by a number of rivers and cloud-like mountains, and surrounded by salt water. It is like a reflection in the mirror and is seen situated within the orb of the moon.

यथा हि पुरुषः पश्येदादर्शे मुखमात्मनः ।
एवं सुदर्शनद्वीपो दृश्यते चन्द्रमण्डले ॥

Double the size of this is Plaksha-dwipa and double that again is Salmali, beyond which is all water in a compressed state On either side of the divine rabit in the moon, in the north is Kasyapa-dwipa and in the south Saka-dwipa. The Malaya mountain and the Tamraparni are in the head of the rabit."

In this description of Jambu and other Dwipas, there is hardly anything which could be grasped by the modern pandit or his critic for identifications of places in India or Asia. The Jambu-dwipa or Sudarsana-dwipa is unequivocally described as situated within the orb of the moon and is seen like a reflection in the mirror. Theosophy alone might take advantage of this description and secure some valuable piece of ground for erecting a grand lodge within this territory. As for our ordinary puranic explanation, there is hardly any difficulty to be experienced. The moon in religious literature has repeatedly been explained as representing the mind.

चन्द्रमा मनसो जातः ।

The term Sudarsana or worthy sight gives the necessary clue to the region described as opposed to unworthy sights. The description in the text clearly refers to the the subtle element known as Bhumi or earth and to the satwic state of mind dealing with the same. The identification of such religious and scientific ideas with geographical sites is simply ridiculous and sinful. It may be particularly noticed here that all the descriptions given,

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invariably allude to excellent places alone. The major, portion of the modern geography could not afford to exclude worthless localities in this manner.

Q. III. "Dhritarashtra enquired whether it was in Bharata-varsha where his own mind attaches itself, that the Kurus and Pandavas have now assembled with their large armies on account of avarice and greed. Sanjaya replied that the Pandavas were never avaricious but only the Kurus and other rulers friendly to them. Those who are avaricious in Bhararata-varsha will keep quarrelling with each other. The real nature of this Varsha shall now be explained. Indra, Vyvaswatha, Manu, Prithu, Ikshwaku and other powerful Kshetrias are fond of this Varsha. It has several excellent mountains of which seven are important. Nobody is yet satisfied in its enjoyments. It is the support for divinely human bodies.

देवमानुषकायानां कामं भूमिः परायणम् ॥

Q. IV. "In all the seven Dwipas, strength and longevity are produced by devotion, truthfulness and control of the senses. Although several cities are mentioned as found in the Dwipas, there is only a single city and a single Dharma in fact.

एको जनपदो राजन् द्वीपेष्वेतेषु भारत ।

उक्ता जनपदा येषु धर्मश्चैकः प्रदृश्यते ॥

Easwara is the real ruler, father and grandfather in all the Dwipas. Food in the form of Sidhom, success or accomplishment, spontaneouly attends on all the residents of the Dwipas.

भोजनञ्चात्र कौरव्य प्रजाः स्वयमुपस्थितम् ।

सिद्धमेव महाबाहो तद्धि भुञ्जन्ति नित्यदा ॥

Beyond these Dwipas is the region called 'Sama' or equlibrium. Besides the above Bhumi, the sun, moon and Rahu deserve consideration. Rahu is found eclipsing the sun and moon at times. The above is the real gist of

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what is described in the Sastras regarding the details of the Bhumi which is observed or practised by the mind.

भूमिपर्वमनोनुगम् ॥

Therefore leave off all anxiety about your son Duryodhana and rest in peace of mind."

We see from the above that in spite of the various detaiis in the description of the seven Dwipas confounding the modern public and the geographist in particular, it is clearly stated that there is but one *Metropolitan city for all*, one Dharma, one Eswara the ruler, father and grandfather and one self-supplying food named *Sidhom* or attainment. Among the heavenly bodies the sun, moon and Rahu are alone enquired into by Dhritarashtra and explained by Sanjaya. Even the blind old Dhritarashtra knew the meaning of his question. The sun and the moon certainly represent the Gnana-yoga and the Karmayoga respectively, and Rahu the common enemy of both denotes the totality of obstructions. How is it possible to connect these descriptions with geography and astronomy? What can be forthcoming for the uncalled for and ridiculous expositions now ordinarily obtained?. I am extremely anxious that the readers will specially remember these portions, as they are to be of immediate use the moment we enter the field of Kurukshetra for the great battle.

Q. V. " There are four Yugas in Bharata-varsha namely, Krita, Treta, Dwapara and Kali. The Krita produces ascetics possessing the wealth of Tapas. Treta originates Kshetriyas becoming Chakravartis or Emperrors. Dwapara gives rise to all castes, forward and heroic in character in gaining victory over each other. In Kali all are avaricious and passionate. In the Dwapara, as at present, every thing is compressed ar obridged.

संक्षेपो वर्तते राजन् द्वापरेऽस्मिन्नराधिप ॥

We have explained the Yugas at length in the previous chapters. It is enough to note here that the above descrip

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tion furnished in the text under reference, only strengthens the interpretation already given. *Samkshepa* here cleary refers to the process of reducing innumerable materialities to fewer categories of philosophy. The above geography being thus finished, Sanjaya mentioned the death of the great Bhishma in the battle field. Bhishma who did not yield even to Parasu Rama was killed by Sikhandi son of Drupada who was originally born as a daughter. For this very reason Bhishma declined to fight with him when he was attacked, and permitted himself to be killed.

जामदग्न्यं रणे रामं यो युद्धयदपसंभ्रमः ।
न हतो जामदग्न्येन स हतोद्य शिखण्डिना ॥
नरसिंहः पिता तेद्य पांचाल्येन निपातितः ।
पाण्डवानां महासैन्यं यं दृष्ट्वोद्यतमाहवे ॥
प्रावेपत भयोद्विग्नं सिंहं दृष्ट्वेव गोगणः ।

Bhishma represents extreme Bhakti-yoga and is therefore described as the common grand-father of the Pandavas and Kurus, the good and the bad. Parasu-Rama as already noticed refers to the destruction of acquired sins, by his terrible axe. Bhishma was not in any way afraid of him. Bhagtiyoga is thus superior to the performance of Karmas for the removal of sins committed. Sikhandi is the son of Drupada ruler of the Panchala or Sastras. Subsequently we shall find that his flag-staff is called Asamkalpa meaning devoid of an objective idea and hence superior to Bhakti-yoga which requires an object for love. Bhishma representing this yoga had therefore to fall before Sikhandi. Sanjaya being questioned again by Dhritarashtra regarding the particulars of the war from its very common cement, he began to narrate the same as seen by his divine eyes.

प्रत्यक्षं यन्मया दृष्टं दृष्टं योगबलेन च ।
शृणु तत्पृथिवीपाल मा च शोके मनः कृथाः ॥

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दिष्टमेतत्पुरा नूनमिदमेव नराधिप ।
नमस्कृत्वा प्रवक्ष्यामि पाराशर्याय धीमते ॥
यस्य प्रसादाद्दिव्यं: तत्प्राप्तं ज्ञानमनुत्तमम् ।
दृष्टिश्चातीन्द्रिया राजन् दूराच्छ्रवणमेव च ॥
परचित्तस्य विज्ञानमतीतानागतस्य च ।
व्युत्थितोत्पत्तिविज्ञानमाकाशे च गतिः शुभा ॥
अस्त्रैरसंगो युद्धेषु वरदानान्महात्मनः ।
शृणु मे विस्तरेणेदं विचित्रं परमाद्भुतम् ॥
भरतानामभूद्युद्धं यथा तद्रोमहर्षणम् ।

"Sanjaya said he could see the war through divine eyes and he was gifted with divine knowledge by the grace of his Guru Vyasa. He could hear at a distance, read others' thoughts and travel through the skies. He could not be hurt by arrows in any battle. The details of the battle fought at Kurukshetra he could therefore narrate clearly." Now the story begins in right earnest from the very commencement of the great battle fought at Kurukshetra between the Pandavas and the Kurus. It is slowly introduced in the first couplet of the world-known Bhagavat-Gita.

The Bhagavat-Gita.

धृतराष्ट्र उवाच ॥
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ।

Dhritarashtra wished to hear from Sanjaya the details of the war that took place at Kurukshetra after the Pandavas and his sons gathered themselves there with their respective large armies.

This Gita or song is known as Bhagavat-Gita, distinguished as it is from other Gitas such as Rama-Gita, Siva-Gita, Ganesa-Gita, &c., and curiously enough the beginning of it is the description of a great war. The battlefield and

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the contending parties are, therefore, very important factors to be definitely ascertained for the correct interpretation of the contents of the Gita as a whole. But these have been already explained at length in the previous pages and it would be mere waste of time to go over them here again. It is earnestly hoped that the readers remember them and will not begin to question about them at this stage. They are, of course, freely allowed the choice of relinquishing them altogether or of sticking on to them, when they follow the interpretation of the Gita as it is offered below in accordance with the clues already obtained by our enquiries hitherto. The description of the seat of war specified, has itself occupied full nine chapters in the text, and it is clearly evident that the whole of it is an introduction and a necessary one, to the famous Bhagavat Gita in the succeeding chapters. The Gita is thus virtually the National Anthem and the War song. Its very title requires an explanation. It is called the Bhagavat-Gita either because it was preached by Bhagavan Sri-Krishna, or because it alludes to the glories of Bhagavan. In any case the technical meaning of Bhagavan, if any, has to be examined.

ब्रह्मवैवर्तपुराणम् ॥

समृद्धि बुद्धि सम्पत्ति यशसां वचनो भगः ।

तेन शक्तिः भगवती भगरूपा च सा सदा ।

तया युक्तः सदात्मा च भगवान् तेन कथ्यते ।

"The word Bhaga means intellect, prosperity or glory and the power of producing these is called Bhagavathy. The eternal Atma as combined with her is known as Bhagavan." It is thus clear that the Gita under reference explains the nature of Atma as eternal, and *as combind with* Sakti or Bhagavathy. The Padma-purana has the following regarding the real character of the Bhagavat-Gita.

श्रीभगवानुवाच ॥

नाहं सुमुखी निद्रालुः निजं माहेश्वरं महः ।

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दृशा तत्वानुवर्त्तिन्या पश्याम्यन्तर्निमग्नया ।
निर्मथ्य बहुधालोक्य वेदशास्त्रांबुधिं सुधीः ।
द्वैपायनो यदासाद्य गीताशास्त्रं निसृष्टवान् ।
निद्रालुरिव देवेशी दुग्धाब्धौ प्रतिभामि ते ।
मायामयमिदं देवि वपुर्मे न तु तात्त्विकम् ।
सृष्टिस्थित्युपसंहारक्रियाजालोपबृंहितम् ।
अतोन्यदात्मनो रूपं द्वैताद्वैतविवार्जितम् ।
गीताया वाक्यरूपेण यन्निरुढ्यिते दृढः ।
मदीयः पाशबन्धोऽयं संसारविषयात्मकः ।
यदभ्यासपराधीनः पञ्चवक्त्रो महेश्वरः ।
वक्त्राणि पञ्च जानीहि पञ्चाध्यायाननुक्रमात् ।
दशाध्यायान् भुजांश्चैकमुदरं द्वौ पदांबुजे ।
एवमष्टादशाध्यायी वाङ्मयी मूर्तिरैश्वरी ॥

"Bhagavan explained to his consort that His Yogic sleep in the ocean of milk is really the enjoyment of internal vision obtained by philosophical insight, and that His body and other accessories are creations of Maya, the true Atman being beyond them all. He has taken this form for conducting the processes of creation, preservation, and destruction. Having churned the ocean of the Vedas and the Sastras by deep study and observation, Vyasa has created the Gita out of the essence thus obtained. This Gita cuts asunder all the knots of worldly bondage and it is being practised by the five faced Maheswara. His five faces are the first five chapters of the Gita, the succeeding ten chapters are his ten hands, one chapter his stomach and the remaining two his feet. Thus the eighteen chapters of the Gita constitute the Goddess Eswari in the form of words or language." Comments are hardly needed to understand the purport of the explanation above given of the Bhagavat-Gita. It is the production of Vyasa and is ever being practised by Mahaeswara and virtually constitutes his body. Like the Puranas and the Maha-Bharata itself as all along explained in this essay, this Gita also doubtless alludes to:

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the practice of certain religious matters to the *doing* of some definite acts.

यदभ्यासपराधीनः पञ्चवक्त्रो महेश्वरः ॥

The Gita being here described as constituting the body of Maheswara, it is desirable to obtain the definition and technical significance of the term Maheswara if possible.

श्रीशिवमहापुराणम् ॥

ज्ञानक्रियेच्छा रूपं हि शंभोर्दृष्टित्रयं मतम् ।
निजेच्छया जगत्सृष्टुमुद्युक्तस्य महेशितुः ।
प्रथमो यः परिस्पन्दः शिवतत्वं तदुच्यते ।
एषैवेच्छाशक्तितत्वं सर्वकृत्यानुवर्तनात् ।
ज्ञानक्रियाशक्तियुग्मे ज्ञानाधिक्ये सदाशिवः ।
महेश्वरं क्रियोद्रेके तत्वं विद्धि मुनीश्वर ।
ज्ञानक्रियाशक्तिसाम्यं शुद्धविद्यात्मकं मतम् ।

"Icha, gnana and kriya are the three eyes of the Lord. The first impulse to create the Jagat is Siva-tatwa and the same is known as Icha-tatwa. In the combination of Kirya gnana, when the latter predominates, He is known as Sadasiva, when the former predominates, Maheswara, and when both are equal, Sudha-vidya." The Maheswara in question is thus a combination of gnana and kriya with the predomination of kriya or action. It demands no great effort, therefore, to conceive that the Bhagavat-gita under reference particularly treats of *karma-yoga* as opposed to gnana-yoga.

In this connection it would be interesting to note that Sri-Krishna is said to have instructed Yudhistira to chant the praise of *Durga* just before he entered the battte-field for the purpose of vanquishing the enemies.

धृतराष्ट्रबलं दृष्ट्वा युद्धाय समुपस्थितम् ।
अर्जुनस्य हितार्थाय कृष्णो वचनमब्रवीत् ।
शुचिर्भूत्वा महाबाहो संग्रामाभिमुखे स्थितः ।
पराजयाय शत्रूणां दुर्गास्तोत्रमुदीरय ॥

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The appropriateness of this Goddess on the occasion for her invocation may be ascertained only by referring to her significances, and the following from Bramha-Vivarta-purana defines the word Durga in the plainest terms.

दुर्गा बुद्धिर्मनो ब्रह्मा चेन्द्रियाणि सुरास्तथा ।
सर्वप्राणिषु तिष्ठन्ती साक्षिणः कर्मणां द्विज ।
दैत्यनाशार्थवचनो दकारः परिकीर्तितः ।
उकारो विघ्ननाशार्थे वाचको वेदसम्मतः ।
रेफो रोगघ्नवचनो गश्च पापघ्न वाचकः ।
भयशत्रुघ्नवचनश्चाकारः परिकीर्तितः ।
रमृत्युक्तिस्मरणाद्यस्या एते नश्यन्ति निश्चितम् ।
अतो दुर्गा हरेः शक्तिर्हरिणा परिकीर्तिता ।
विपत्तिवाचको दुर्गाश्चाकारो नाशवाचकः ।
दुर्गं नश्यति या नित्यं सा दुर्गा परिकीर्तिता ।
दुर्गा दैत्येन्द्रवचनोप्याकारो नाशवाचकः ।
तं ननाश पुरा तेन बुधैर्दुर्गा प्रकीर्त्तिता ॥

"Durga denotes the Intellect, Brahma the mind and the Devas the senses. These exist in all living creatures witnessing their actions. The etymological account of this word is explained in two or three ways but they all convey the same meaning as applying to the intellectual development that destroys all obstructions to real knowledge. Durga is the Sakti of Hari whose meditation brings on victory over the Asuras and other devilish opponents."

The battle to be fought with the blessings of this Goddess is, therefore, surely against evil passions and the martial manœuvres to be adopted are the purifications of the *Intellect* by prescribed processes.

Thus the great battle of the Maha-bharata has absolutely nothing to do with human warfare of ancient or modern days which is only productive of misery and destruction to poor human beings, whether it is carried on in a rude and unscientific manner or conducted with all the improvements of the scientific barbarities of modern progress. The explanations touching this point furnished in accordance with current interpretations, are particularly un-

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natural and absurd apart from their being far from the truth altogether. The Gita is understood as having been preached by Sri-Krishna to Arjuna, soon after the armies arranged themselves on both sides and issued their mutual notifications to commence the battle. Arjuna's car was stationed in the middle of the armies on either side and the Gita was preached by Sri-Krishna at that spot.

अथ व्यवस्थितान् दृष्ट्वा धार्त्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ।
हृषीकेशं तदा वाक्यमिदमाह महीपते ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥

If the battlefield and the contending parties were physical actualities, the convenience and leisure required for preaching the Gita must certainly have been absent under the circumstances. Taking the eighteen chapters and the various philosophical points therein discussed, the discourse as it is, appears to a great extent not only unnecessary but also imprudent for the occasion. The major portion of the text could have been more wisely reserved for a better opportunity. These facts will become evident when we examine its contents chapter by chapter. There is an interesting story told about one of Gita's commentaries known as Pisacha-bhashya. Hanuman seated at the top of the flag-staff in the car having conveniently heard the whole of this Gita, alighted and thanked Sri-Krishna for the enlightenment he obtained therefrom. He was unfortunately cursed to become a Pischa or devil at once for having overheard a sacred religious instruction specially meant for Arjuna.

Hanuman having prayed for pardon for his serious mistake, he was asked to comment upon the whole text to get over the curse. It is explained that all this happened as Sri-Krishna desired to have a suitable commentary, and Hanuman was pitched upon owing to his famous knowledge of grammar. Until the commentary was finished in the presence of Sri-Krishna and Arjuna

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Hanuman remained a Pisacha and hence it is styled Pisacha-bhashya. The Gita and this commentary are thus said to have been completed, before the contending parties began to shoot their arrows on each other. Literally interpreted, the whole of this looks incredible. But it is very reasonable when a proper meaning is applied to it. The Gita is particularly meant for Arjuna and Arjuna alone as a fit disciple of Sri-Krishna, the Lord of Yoga.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ॥

Arjuna is specially qualified and ready to carry out the instructions given in the Gita. Although Hanuman is a superior and holy person, the contents of the Bhagavat-Gita are reserved for Arjuna Hanuman had, therefore, to pay the penalty for his unprivileged intrusion. Now, the readers can easily picture to themselves the unavoidable fate of those who recklessly deal with this Gita, in the manner in which it is now-a-days handled. It is too often in the mouth of incompetent, immoral and vulgar persons, almost without purpose, and always without a scent of its contents. It is also sometimes made a subject for platform speeches with lavishing comments on its political importance. What a gulf between Arjuna's Karma-Yoga and the warfare and politics of human beings, and how nicely the whole subject is misunderstood and misinterpreted ?

नाकाशं न दिशो न भूधरकुलं नांभोधयो न क्षितिः
न द्यौर्नाबुधरान तीव्रकिरणो नेन्दुर्न तारागणः ।
एतैः षट्पदकायकान्तिपटलीपाण्डित्यवैतण्डिकैः
कल्लोलैस्तमसामसाम्प्रतमयं विश्वव्ययः कल्प्यते ॥

Bhishma in addressing the Rajas who assembled in the battlefield explained to them the beneficial consequences of dying in battle. The address is beautifully expressed in the usual puranic style.

सर्वधर्मविशेषज्ञः पिता देवव्रतस्तव ।
समानीय महीपालानिदं वचनमब्रवीत् ।

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इदं वः क्षत्रिया द्वारं स्वर्गायापावृतं महत् ।
गच्छध्वं तेन शक्रस्य ब्रह्मणः सहलोकताम् ।
एष वः शाश्वतः पन्थाः पूर्वैः पूर्वतरैः कृतः ।
समावयध्वमात्मानमव्यग्रमनसो युधि ।
नाभागोथ ययातिश्च मान्धाता नहुषो नृगः ।
संसिद्धाः परमं स्थानं गताः कर्मभिरीदृशैः ।
अधर्मः क्षत्रियस्यैष यदग्वाधिमरणं गृहे ।
यदयोनिधनं याति सोस्य धर्मः सनातनः ।

"Bhishma addressing all the kings said ! "This the battle is the opening of the Heaven's gate for the Kshetriyas. Pass through it to Indra's and Bramha's Lokas. This is the eternal path pointed out by our ancients for us. Qualify yourselves, therefore, for this battle by concentration of thought. It is by acts of this kind that Nabhaga, Yayatti, Mandhata, Nahusha and Nriga attained to holy positions. A Kshetriya ought to die by an iron weapon, it is improper for him to die of illness while at home."

The word Aya means not only iron but also good actions and a move to the right. Death while practising Karma yoga is clearly referred to by

यदयोनिधनं याति सोस्य धर्मः सनातनः ॥

To die in ordinary human warfare will not procure Indra's or Bramha's Lokas.

गच्छध्वं तेन शक्रस्य ब्रह्मणः सहलोकताम् ॥

Indra denotes the sense and Bramha the mind. The enjoyment of divine bliss produced by purifying the senses and the mind by the battle in question is here pointed out as the object to be gained.

To come back to the Gita itself, it is divided into eighteen chapters. It must be particularly noticed here that at the end of every chapter the following is noted pointing out the specific topic dealt with in each.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे-नाम-अध्यायः ॥

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"The Bhagavat-Gita is an Upanishad. Bramha Vidya or knowledge of the Absolute is the main subject. Yoga-Sastra or the processes of yoga are particularly explained. It is a Samvada, meeting or encounter between Sri-Krishna and Arjuna. Besides, the specific points detailed in the chapter are also mentioned."

The Samvada here noticed between Arjuna and Sri-Krishna, no doubt represents the meeting of the Jivatma with the Paramatma. The process of uniting them is the Yoga-Sastra and the object aimed at is the attainment of Bramha-vidya. All these put together make up an Upanishad called Bhagavat-Gita. The Upanishad has been already explained in the very beginning of this essay as that which destroys ignorance by revealing the knowledge of the Supreme Spirit and cuts off the bonds of worldly existence. The very title of the text and its contents, and particularly the notes at the end of each chapter, furnish necessary clues, nay, sufficiently plain descriptions for avoiding all kinds of misunderstanding of the subject treated. The only fact that perhaps creates some confusion to the ignorant is the method of narration in the usual Puranic style. The necessity for this style of treatment and its peculiar advantage in imparting religious instructions have all through been pointed out in this essay as specially suited to appeal to the common folk. It is not, however, a difficult matter to misunderstand anything in this material world, and it may be done in various ways as ignorance and perversion may direct. We are not in any way concerned with such matters here, although it may afford scope for a psychologist to investigate or analyse. And it certainly forms no part of our aim and object in our humble attempts to understand for ourselves the correct import of our valuable but much neglected religious literature. No doubt we are occasionally induced to indulge in complaints against such misunderstandings, owing purely to our overwhelming fears and anxieties for the safety of our hoary and sacred religion. In the midst

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of the natural difficulties to be unavoidably encountered for arriving at the gist of the vast ocean of religious literature, it is doubtless worse than a curse that we should be beset with unnecessary and unreasonable explanations on all sides producing utter confusion and bewilderment. The varities of self-constituted benefactors keep vying with each other in their ingenious exercises and they often feel astonished when they find themselves mutually outwitted.

चितां प्रज्वलितां दृष्ट्वा वैद्यो विस्मयमाययौ ।
नाहं गतो न मे भ्राता कस्येदं हस्तलाघवम् ॥

The first chapter of the Gita is named "Aryjuna-vishada-yoga."

The remaining seventeen chapters are also similarly named as treating of various yogas. There is thus no possibility for the slightest doubt as to the nature of the contents of each chapter in the text. All the chapters speak of yoga and yoga alone. All extraneous explanations and comments are entirely beside the mark. If the object of quoting the Gita be only to secure an authority for some irrelevant opinions or views, Aesopes Fables or Arabian Night's stories may as well be taken hold of. But there is always this important difference to be seriously considered. The evil consequences of acts of mischief or immorality are surely greater when committed in the name of religion or God. In chapter II of this essay it has been mentioned in detail that each branch or Sakha of a Veda has its own Upanishad. Similarly the Gitas are the Upanishadic or philosophical portions in the Puranas and Itihasas which in themselves have been also explained as treating of the glories of Sabda-bramha, Sakala-nishkala or Apara-bramhan. The contents of the Gita slightly vary so as to suit the particular Puranas or Itihasas within which they are embodied. The general character and function of the Bhagavat-Gita having been explained above its contents may now be examined in the order of its chapters.

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We have by this time clearly understood that the Bhagavat-Gita is the Gita of the Maha-bharata. The battle at Kurukshetra is the Puranic treatment of the main subject, and the Gita is the essence and the philosophic crown of the great epic. The one is not different from the other except in the method of description. The Maha-bharata is the Bhagavat-Gita and the Gita is the great War.

भारतामृतसर्वस्व गीताया मथितस्य च ।
सारमुद्धृत्य कृष्णेन अर्जुनस्य मुखे हुतम् ॥

It has also been noticed that the very first verse in the first chapter of the Gita contains the enquiry by Dhritarashtra of the account of the battle at Kurukshetra and no further question proceeds from him until the eighteen chapters are finished.

षट्शतानि सविंशानि श्लोकानां प्राह केशवः ।
अर्जुनस्सप्तपञ्चाशत्सप्तषष्टिं तु संजयः ।
धृतराष्ट्रः श्लोकमेकं गीताया मानमुच्यते ॥

"The Gita is made up of 745 verses of which 720 are attributed to Sri-Krishna, 57 to Arjuna, 67 to Sanjaya and 1 to Dhritarashtra. The whole of the Bhagavat-Gita containing eighteen chapters is the answer to the single question of Dhritarashtra at the very beginning calling for the account of the war. This Gita gives the description of the war narrated in the Maha-bharata and the Maha-bharata describes only the particular kind of warfare explained throughout the Bhagavat-Gita. They mutually explain themselves and virtually identify themselves. Without the war there is no Bhagavat-Gita and apart from the Gita there is no other species of war in the Maha-bharata. The Pandit's conceptions of the battles fought and the kingdoms gained in India are written neither in the Bhagavat-Gita nor in the Maha-bharata ; they are only printed in dark letters within his own brain. That and that alone he is now capable of reading and preaching.

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अज्ञानातिमिरस्यैव प्रसादेनायमात्मनः ।
मुक्ताहारोपि बहुधा भोगीन्द्रत्वं गतः किल ॥

The first chapter is named 'Arjuna-vishda-yoga' and is, therefore, clearly a description of some portion of yoga and nothing else. Virtually there is not the slightest use in quarrelling over this settled fact. No doubt a superficial appearance may here and there be observed, as if the moral duties of man, stratagies in war, politics in Government, conduct in society, &c , are described, but such descriptions could not be continuously carried through in the texts because they were never meant as the objects aimed at. The reason for the adoption of this process of treatment in the Puranic style has been explained in the Introductory Chapter of this essay, and it calls for constant repetition owing to the continuance of mistaken interpretation at every important stage in the texts.

अन्यार्थेन परं ब्रह्म श्रुतिः साध्वी न तत्परा ।
चित्तपाकानुगुण्येन श्रोतृणां परमा श्रुतिः ।
सोपानक्रमतो देवा मन्दं मन्दं हितं नृणाम् ।
उपदिश्य विषण्डापि पुनः पक्वाधिकारिणः ।
एतदात्म्यमिदं सर्वं इत्याह परमाद्वयम् ॥

Our wise forefathers were well versed in the process of killing more than two birds with one shot and it is unprofitable to question this truth either. But it is absolutely necessary for the purpose of correctly understanding the subject that the instructions definitely given for its proper interpretation should be strictly followed, and no deceptive pretensions of the modern Pandit would be of any avail for the serious purpose of arriving at the correct knowledge of a highly scientific and sacred subject.

उच्चैरध्ययनं पुरातनकथाः स्त्रीभिस्सहालापनं
तासामर्भकलालनं पतिनुतिस्तत्पाकमिष्टास्तुतिः ।
आदेशस्य करावलंबनविधिः पाण्डित्यलेखाक्रिया
होरागारुडमन्त्रतन्त्रकविधिर्भिक्षोर्गुणा द्वादश ॥

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THE GITA—A STUDY.

Adhyaya III.

The previous Adhyaya has generally explained the difference between the Sankhya-budhi and Yoga-budhi. This Adhyaya treats of *Karma Yoga*. The subject dealt with here being highly scientific, it would be useless to proceed without definite ideas of the technical terms used. Besides, the Puranic style of treatment in the text which is often misunderstood at the very outset, is likely to add immensely to the confusion of the important ideas conveyed in the holy book. We have, therefore, to pay particular attention to these two distinct facts with a view to understand the purport of the text correctly. The exact significance of the technical terms as well as the proper application of the Puranic treatment to the subject in question, should be clearly ascertained in the very commencement. Let us first see what Karma and Yoga denote separately and then find out what their combination as used in this Adhyaya particularly signifies—*Vide* page 95, Volume I.

द्वौ क्रमौ चित्तनाशस्य योगो ज्ञानं मुनीश्वर ।
योगस्तूद्वृत्तिरोधो हि ज्ञानं सम्यगवेक्षणम् ॥

तस्मिन्निरोधिते नूनं उपशान्तं मनो भवेत् ।
मनस्पन्दोपशान्त्यायं संसारः प्रविलीयते ॥
सूर्यालोकपरिस्पन्दशान्तौ व्यवहृतिर्यथा ।

"The methods are prescribed for subduing the mind, know, as Yoga and Gnana; the former removes obstructions to real knowledge, and the latter aids to correct perception. When the mind is subdued, the samsara or worldly miseries cease as well as all wordly transanctions of man close at the setting of the sun."—*Vide* page 99, Volume I.

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कर्मणा प्राप्यते धर्मो ज्ञानेन च न संशयः ।
तस्मात् ज्ञानेन सहितं कर्मयोगं समाश्रयेत् ॥
प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् ।
ज्ञानपूर्वं निवृत्तं स्यात् प्रवृत्तं तदतोऽन्यथा ।
तस्मान्निवृत्तं संसेव्यं अन्यथा संसरेत्पुनः ॥
कर्मणा क्षीयते पापं पैहिकं पौर्विकं तथा ।
मनः प्रसादमन्वेति ब्रह्म विज्ञायते नरः ॥

"The ordained acts of devotion tend to involve and evolve as they are performed with or without gnana. The evolutionary called Pravritha increase worldly miseries, whereas the involutionary or Nivritha lead to attainment of knowledge and eternal-happiness, by destroying sins past and present. Such acts constitute *Karma Yoga*"

It is observed here that final enancipation could be secured only by subduing and conquering one's own mind. The processes are prescribed for this purpose called Yoga and Gnana. Everything tending to remove obstruction is Yoga, and direct perception afterwards is Gnana. Again the application of the term Karma is technically restricted here to acts of devotion enjoined by religion. These acts themselves assume two distinct forms as Pravritha and Nivritha by difference in the method of their performance. The latter tend to destroy the obstacles on the path leading to the goal, and hence constitute the acts of Yoga and named Karma-Yoga. This is more or less the substance of the contents of this Adhyaya in the Gita. Although the instructions pertaining to this Karma-yoga are conveyed in the text, in the Puranic style of treatment, it will be clearly evident that the subject is purely technical demanding no help from historical incidents of any kind to establish its scientific importance. The philosophical essence of Karma-yoga will not thus be altered in the least, even in case it is not preached by Sri-Krishna, nor listened to by Arjuna. There is, therefore, neither rhyme nor reason in proclaiming the Bhagavat-Gita as the Lord's

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song and in basing its scientific or religious importance upon historical proofs connected with the relationship of Krishna and Arjuna, or of the occurrence of the Mahabharata war in A. D. or B. C Certainly, the modern Pandits have no reasonable explanation to offer here in behalf of their historical interpretation. Whereas, every word in the Puranic description in its historical appearance, is full of serious meaning and technical importance. Sri-Krishna, Arjuna and the contending parties at the battle of Kurukshetra, are all inseparable ingredients in the scientific treatment of Karma-Yoga. The significance of Sri-Krishna as the divine basis of this very Karma-yoga and of Arjuna as the qualified Kshetriya student for undertaking its practice will become clearly evident as we go through the contents of the text carefully. The gist of this Karma-Yoga is explained to Arjuna in this Adhyaya as consisting in the victory to be gained over a terrible and powerful enemy by hard fight against him.

श्री भगवानुवाच !

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥
आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥
इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥
तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥
इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥
एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥

"Kama or desire and Krodha or anger which are virtually the same, and which originate from the Rajasic quality, represent the greatest enemy of man. The knowledge of the gnanas is yielded by this insatiable Kama who seats himself in the senses, mind and Budhi. Therefore,

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control the senses first, and then destroy this enemy who obstructs the acquirement of both theoretical and practical knowledge of Brahman. The senses are understood as higher in rank than the external objects, and mind as greater than the senses. Budhi is greater still, and Brahman is greater than all. Thus understanding the highest importance of Brahman, control your mind by Budhi and thereby conquer the invulnerable enemy called Kama."

'Wage war against Kama and destroy him,' is the real import of the Karma-Yoga preached in this Adhyaya. This is undoubtedly a religious and philosophical instruction offered to all mankind but not limited to the Kshetriya or Vaishya caste of the so-called Puranic or Vedic periods. There is absolutely no relevancy in the prevailing historical interpretation of Arjuna as a Kshetriya in having been asked to fight against this common enemy of mankind. Whereas, the Puranic description of Arjuna as a Kshetriya of the Pandava family being asked to engage in this battle is replete with sensible and valuable meaning.

क्षतात्त्रायते इति क्षत्रियः ॥

One who saves himself from the deadly attacks of an enemy is a Kshetriya and Arjuna means white or satwic. He thus alludes to the purified mind of man combined with the eagerness and boldness to fight against the universal and all powerful enemy known as Kama The amount of common sense and skill displayed in this Puranic treatment as well as the reverse exhibited in its prevailing historical interpretation, are thus more than evident here. The introduction of this very Puranic style of treatment in the sacred literature discloses the amount of wisdom our ancients possessed in keeping the abstract ideas ever circulated among the masses in a very interesting form, and in the convenience of expressing them in a manner easy of human grasp.

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तमांसि ध्वंसन्ते परिणमति भूयानुपशयः
सकृत्संवादोऽपि प्रथत इह चामुत्र च शुभम् ।
अथ प्रत्यासंगः कमपि महिमानं वितरति
प्रसन्नानां वाचः फलमपरिमेयं प्रसुवते ॥

The necessity for performing the Karmas ordained by religion is explained as follows in this Adhyaya.

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥
कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥
यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥
नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥
यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥
यस्त्वात्मरतिरेवस्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥
तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥
श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

"The natural tendency of the individual mind induces the doing of some kind of work, and one is unable to avoid it. He who avoids the doing of work by the organs of action, indulging himself at the same time in the desire for worldly objects in his impure mind, is but a hypocrite. He who performs the ordained karmas by the organs of action controlling the senses by his mind and without the desire for their fruits, is said to perform Karma-yoga. This Karma-yoga is superior to absence of

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work which is unsuited even for maintaining one's physical body. The ordained karmas are intended for the adoration of Easwara and should be performed without any desire for their fruits. Otherwise they will end in bondage. He who enjoys the Atman and is satisfied with it has no karmas to perform. He has nothing to gain by performing them nor to lose by their non-performance. You should. therefore, perform karmas without desire which will gradually procure salvation. Performing even a little of Swa-dharma or Atma-dharma is superior to the performance of Anatma-dharma to a great extent. To die performing Swa-dharma is more felicitous than to die performing its opposite which is highly dangerous."

By the very constitution of man, the human mind is never at rest. It always works in accordance with its acquired vasanas or tendencies which unavoidably lead to all kinds of worldly miseries being guided by Kama. This is the enunciation of a general psychological fact established by philosophy and experience. The only possible method for avoiding this objectionable occupation of the mind and for rendering the time so occupied useful for the purpose of obtaining real knowledge, is to convert the work of man for the time being, into acts of devotion and prayer. Such religious karmas themselves may again become objectionable, if they are performed with the desire for securing worldly objects, because, they are then liable to increase the worldly tendencies of the mind. The ordained karmas properly performed purify the mind of man and render it capable of receiving and enjoying the divine bliss by the blessings of Easwara. They are, however, unnecessary for the Yogi who has already secured this state of mind and is ever engaged in the meditation of the Atman itself. The fickle nature of the mind is described in the Annapurna Upanishat, as resembling a monkey.

पेटांत् घटमुपायाति घटाच्छकटमुखटम् ।
चित्तमर्थेषु चरति पादपेष्विव मर्कटः ॥

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"Like a monkey jumping from tree to tree at random, the mind passes from the thought of a cloth to that of a pot and thence again to that of a cart."

Although the term swa-dharma in the above quotation from the Adhyaya could be interpreted in a lower sense as applying to the religious duties of the different castes, its plain significance as applying to swa or Atma is more appropriate in the Gita which treats of the process of raising karmas to the status of Yoga instead of reducing yoga to that of Karma.

The origin and nature of the karmas and yegnas are described as follows.

सह यज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वो स्त्विष्ट कामधुक् ॥
देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥
इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायेभ्यो यो भुंक्ते स्तेन एव सः ॥
अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माऽक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥
एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥

The above verses which contain the essence of the Gita are ordinarily translated as follows, and literally interpreted without understanding their technical character.

"In olden days Prajapati the creator, having created mankind along with yegnas or sacrifices told them thus. "You prosper by attending to this sacrifice as it will fetch

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you all your desire. By this sacrifice, you please the Devas and they will bless you in return by offering you all your desire. But he who enjoys all he gets from the Devas without giving them back is a thief. From Anna or food, all living beings are born, and food, originates from rain which in itself is caused by sacrifice. Sacrifice has originated from Karma which has originated from Brahma which in itself has originated from Akshara or the everlasting. Therefore the all-pervading Brahma is seated in the sacrifice. He who does not follow the rotation of this wheel, on account of his attachment to the senses, is verily a sinner and his life is useless."

The whole passage is simple and plain enough to the modern Pandit and therefore to the critic also, for their respective and recognised purposes. When did Prajapati create man along with sacrifice and what does all this mean? The critic declares the whole of it as meaningless nonsense, and the venerable Pandit argues, it is said so. What is this yegna after all? It is the sacrifice of one or more sheep by a vegetarian Bramhin, according to the requirements of the various Yegnas as prescribed in the sastras and interpreted by Dikshits who are experts in this slaughtering ceremony. But how could this butchering produce rain? Indra feeling highly elated at the taste of the roasted mutton, orders the clouds residing in his country to shower water on the surface of the earth. Is this not all old world simplicity, asks the critic, originating from the absence of knowledge of the western physical sciences? No, it is not so, there is certainly some occultism in it. The roasted mutton passes through the ethereal plane, by the force of Dikshit's electric current, and Indra from above agitates the clouds which by a process of Darwin's evolution develop the rain and make it fall upon the sacrificial ground. The effect of course is somewhat similar to the scientific one produced by the reservation of forests in modern days. The current century in which we live is extremely lucky, therefore

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in possessing a combination of occultisms, reserved forests and slaughter houses in various parts of India.

ईधीनो रसनाञ्चलः परिचिताः शब्दाः कियन्तः क्वचित् ।
क्षोणीन्द्रो न नियामकः परिषदः शान्ताः स्वतन्त्रं जगत् ॥
तद्यूयं कवयो वयं वयमिति प्रस्तावनाहुंकृतिः ।
स्वच्छन्दं प्रतिसद्म गर्जत वयं मौनव्रतालम्बिनः ॥

Karma and Ynagna are further explained in the next Adhyaya which may therefore be noticed immediately.

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Notes.

The War.

The Great War is still proceeding pace. The United States of America has also joined the allies against Germany. This will considerably strengthen the hands of the *entente* powers and most probably shorten the duration of this all-devouring Armageddon of nations. The evil karmas of western nations are working themselves out and it seems as if the end is near. In the meantime the resources of the mighty British Empire are being strained to the utmost. India has borne her share—heavy though it be—right manfully. She is patiently awaiting the end of the war and is eagerly looking forward to the reward which is expected to be neither more nor less than the recognition of her position as an equal partner not only in the burdens and responsibilities but also in the privileges and advantages of British citizenship. All the talk about Indian loyalty being absolutely disinterested is bunkum. We are neither loyal not patriotic in a spirit of pure disinterestedness. We are loyal because loyalty to the British Throne ensures continuance of that Rule and continuance of that Rule under the present circumstance means Contentment, Peace and Prosperity for millions of our people. We are patriotic because patriotism ensures continued national existence for the Indian people and if we ceased to be patriotic, we would, in no time, cease to exist as a nation.

Heredity and Re-incarnation.

That the doctrine of re-incarnation is a necessary corollary to Philosophic Theism is being gradually admitted by leaders of thought both in the East and the West. If a JUST Providence presides over and superintends mundane affairs, inequalities in the natural conditions of human beings are an apparent blot upon his justice and cannot be theistically explained except on the hypothesis that these inequalities result from differences in individual effort due to the exercise of free will. In the *Occult Review* for April 1917, the Editor thus states this argument.

> *Heredity and re-incarnation.*—The occultist recognizes the doctrine of heredity as held by the ordinary scientific materialist, but he sees in it only the last term in a complex series of compelling causes and effects. The ordinary scientist does not go outside the material world, and in this material world the original engendering causes are not to be discovered. The occultist, on the other hand, looks beyond the immediate physical cause of a low and afflicted birth which is undoubtedly

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hereditary, and considers how it comes about that the particular ego has been drawn to reincarnate in a defective body, declining to admit that a man is born deaf, dumb or idiotic merely because his father or mother have been drunken or immoral, while fully admitting the natural law in the physical world which connects these two circumstances as cause and effect. Thus, again, a man is not born with a certain horoscope because of an "accident of birth" by which it has happened that he has entered into physical life at a particular hour, and day, or a particular year, though this, from the materialistic point of view, is an adequate and all-sufficient explanation. Destiny, in short, in the words of Anna Kingsford, is not arbitrary but acquired. Every man makes his own fate, and is in this sense, as I have stated elsewhere, his own ancestor. "In what manner soever a soul conduct itself in one existence, by that conduct, by that order of thought and habit, it builds for itself its destiny in a future life. And the soul is enchained by these prenatal influences and by them irresistibly forced into a new nativity at the time of such conjunction of planets and signs as oblige it into certain courses or incline it strongly thereunto." Thus from the purely physical and materialistic standpoint the cause of a man's destiny lies in the particular planetary positions under which he comes into the world. From the spiritual standpoint his horoscope and his consequent destiny or both due to the use he has made of earlier opportunities in earlier lives.

It is indeed strange that this looks merely like an exposition of the sutras and shalokas composed by Indian sages thousands of years back.

Women Preachers and Christianity.

The following quoted by the *Indian Messenger* from an article by F. T. Hollows in the *Indian Standard* for January will show how unprogressive the Christian Church is and how much opposed is the Churchianity of the Churches is to the spirit of liberalism.

"In connection with the projected Anglican Mission of Repentance and Hope, the Bishops of London and Chelmsford gave permission to certain women to speak in the churches of their Dioceses, under strict limitations. They were not to speak from the pulpit, lectern or chancel steps, but apparently standing somewhere in the aisles, and were to address only women and girls, not even boys. This concession, small as it was, raised an ecclesiastical storm from High Church quarters, which was so violent that the Bishops revoked their permission, and 'women messengers,' as they are called are not to be allowed to deliver their message during the mission. Remonstrance on the part of various writers, men and women, has been in vain. However able, eloquent and spiritual the women messengers may be, however prompted by the Holy Spirit and used and approved in times past, in more liberal quarters, they are not to be allowed to make proof of their ministry in the

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consecrated buildings of the Church of England. Their testimony, if given at all, must be given outside the churches of the Establishment.

Compare this with the position of women in ancient Ind. Sulabha and Gargi never married and were licensed preachers of the Vedic Dharam all their lives through, Vidyadhari, the wife of Mundan Misra, was the umpire in the philosophic dispute between her husband and the great Shankaracharya and she decided against her husband. There were lady authors of codes of rituals and many lady Sanyasinas.

Even now lady speakers are freely admitted to the pulpit of the Arya Samaj and are listened to with reverence and respect and yet Christianity claims that it is suited to the requirements of civilization. The sooner Christianity is divested of its objectionable obscurantist features, liberalised and brought into line with Vedic teaching, the better it is for Christianity as well as humanity.

Islam in the same boat with Christianity.

What we have said about Christianity in the concluding portion of the last note applies *mutatis mutandis*, to Islam as well and this the leaders of Islamic thought fully realize. Mr. Abdul Rahim, late officiating chief justice of the Madras High Court, is reported to have declared from his seat as President of the Muslim Theological Conference known as Nadwat-ul-Ulma which held its session at Madras this year.

> There can be little chance for the progress of a people who thus shut their eyes to the facts and circumstances of the times, their actual environment and surroundings, and attempt to shape their lives on the letter of the utterances of men who lived a thousand years ago and who, even in their wildest flights of imagination, could not have anticipated the conditions of life in the 20th century.

Why should our Muslim brethren claim infalibility for the Koran written by a gifted Arab for the behoof of Arabians? The following verses of the Holy Book of our Muslin brethren fully support our contention.

(*i*) These are the signs of the perspicious book; which we have sent down in the Arabic tongue, that peradventure you, (the Arabs) might understand. (XI, 1).

(*ii*) We have sent no apostle but with the language of his people, that he might declare *their duty* plainly unto *them* (XIV 4).

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(*iii*) By the perspicuous book; verily we have ordained the same an Arabic Koran that *ye may understand*. (XLIII, 1, 2).

How can a religion devised to solve the local problems of a semi-civilized race at a specific period of their history be expected to answer to the intellectual requirements and satisfy the spiritual yearnings and aspirations of the people of this scientific age? How? replies the echo.

Rabindra Nath Tagore's Message to America.

Professor A. R. Seymour Ph. D. writing in the *Hindustani Student* analyses the speeches delivered by Rabindra Nath, the poet laureate of Asia, in America. Here is Rabindra's conception of nationality as understood by the writer :—

> "A nation," he says, "is an organized gregariousness of gluttony" that is, it is a political and commercial machine, inhuman, without soul. This nationalism has got hold of the people. It extracts the humanity from them and makes them parts of a great machine whose only use is to become more powerful and more powerful. And the people of western nations accept the mental slavery of nationalism because of their nervous desire to become more machine-like than the other nations."

This is by no means an overdrawn picture of modern nationalism which is but another name for organised commual selfishness—organised with a view to harm others and to aggrandise one's own group at the expense of other groups. Here is a caricature and an effective caricature of western civilization from the pen of the Master Artist and literary artificer.

> The West lives in an atmosphere of fear and greed and panic, due to the preying of one nation upon another for material wealth. Its civilization is carnivoous and cannibalistic, feeding upon the blood of the weaker nations. Its one idea is to thwart all greatness outside its own boundaries. Never before were there such terrible jealousies, such betrayals of trust; and all this is called patriotism whose creed is politics."

The brush may have been dipped in vitriol, but the picture is a faithful representation of conditions of civilized life in the west. The present War is the concrete manifestion of the latent tendencies towards self-annihilation which have resided so long in Weatern civilization. The quarrel between Germany and Servia was only the match applied to the heap of combustibles that had been gathering so long and, according to the poet, it marks the death struggle of nationalism Says he.

> In this war he sees Europe "reaping the reward for that organized greed called nationalism. The death struggle of nationalism has begun. This war is the fifth act of the tragedy

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of the unreal....There is a moral law in this world, a moral law that has its application to organized society as well as to individuals. We may forget truth, for our own convenience, but truth does not forget us. Prosperity cannot save itself without moral foundation. Until man can see the gaping chasm between his full store house and his humanity; until he can feel the unity of mankind, the kind of barbarism which you call civilization will exist."

The prophet speaks not for himself but as a fit and worthy representative of the East. His message is the message of India—a subject country though it is—and of China—the despised of the aggressively militant peoples of the West though it be—to the West—proud, supercilious haughty and self-complaisant though it is in some respects. Let us quote the poet's own words.

"In India and China sipiritual civilization is a living thing. India and China tried to live lives devoid of politics, aloof from the quarrels of the world. .... "Japan, too, was a people; Europe with cannon and machine taught her to be a nation. And now ....complain that Japan is becoming too aggressive. Why should they complain? Why should they not rather rejoice in her proficiency instead of preparing to act against this apt pupil?"

"You of the West tell us," he says, "that we should organize ourselves into a nation and so be able to protect ourselves. I would listen to you if you came and told us to live better lives, to love God more deeply, to practise a deeper abnegation of self, but when you come with your machinery and your wealth, and your cold intellectualism, and prey upon us because we are helpless, and therefore easy victims, I say that it is time for the East to rise and deliver the message that I bring to you."

Utterances like this enhance our self-respect and serve as a counterblast to the balatar t swagger and parrot-like repetition of shibboleths uttered by persons who though in the east are not of it and though not in the west pretend to be of it but are not—men who are neither fish nor fowl nor good red herring.

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